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# THE CHRISTIAN CENTURY.

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Volume XVIII.

Chicago, Ill., November 28, 1901.

Number 48.

## EDITORIAL

### LIFT THE GOSPEL BANNER.

Lift the Gospel banner, wave it far and wide,  
Thro' the crowded city, over ocean's tide;  
Sound the proclamation: peace to all mankind,  
Jesus and salvation all the world may find.

Lift the Gospel standard, spread the Gospel light,  
Let the blessed radiance flame o'er heathen night;  
Love is God's own sunshine, such as angels prove;  
Conquer men by kindness, God himself is love.

Let us rise to action, work with one design,  
Work with Christ and triumph in the work divine;  
Victory's palm awaits us, let us then work on,  
Till we hear the welcome, "Faithful ones, well done!"

—Anon.

### THE WEAPONS OF THE EVANGELIST.



HE evangelist is one of the most striking figures in the army of God. After we have criticised him to our hearts' content, found out his weaknesses and his dangers, or the evil results that follow a successful revival; after we have even summed up the number of revivals that have produced nothing but a passing excitement; when we come to our sober second thought, we remember that in the New Testament the evangelist is described as one of the gifts of God to the Church, and then we remember that throughout the history of the Church the evangelist has been ever the man in the front rank leading against the foe. Whether we call him a missionary preaching to utterly ignorant heathen or a mediæval saint, like St. Francis of Assisi, urging men to break from the world and enter the life of holy service, sending out his preaching friars over all Europe, or whether we recall the figure of a Martin Luther, heralding a new day and calling the world to arise and rejoice in its light, or a Wesley, riding on horseback night and day in England and America to proclaim the Gospel of Christ, and to found one of the greatest evangelistic organizations that Christendom has ever seen, or a Finney or a Moody doing work nearer our day and more familiar to us all—we recognize at once in all these men the person of the evangelist and rejoice in the ever varied and ever fresh forms under which he has appeared to do his one great work. That he has had his weaknesses and his failures, that he has made his enemies even among fellow Christians, is by no means to utter his condemnation. These facts are to be expected, since even when most truly sent and in-

spired of God, he is yet a human being among human beings, no more or less faulty than himself.

This warrior-leader of the Church of Christ has his own peculiar weapons. They are those indeed which every true preacher and pastor will seek to use steadily and efficiently. But the pastor uses them along with many other weapons, which have other ends than these; and the evangelist is a man, who, whether for a longer or a shorter period, is specially equipped of God for the effective use of simply these weapons of evangelism. The weapons of the Church are the truths of the Gospel. To proclaim these in life and word is to fight for the Kingdom of Light and to conquer the Kingdom of Darkness. Every truth announced is a word of God, a stroke of the flashing sword of the Spirit. The evangelist is the man who uses in the language of his own day a certain set of truths which move men to a certain set of actions. He has received and learned the most effective way of stating, illustrating, and urging these truths upon the attention and the will of the people, who, as yet, have resisted Christ and remained outside the Church. From the first preaching of Peter and Paul down to the evangelistic sermons of yesterday, the one dominant aim of every such man has been to bring human souls to the first great act of repentance and faith.

The aim of the evangelist then is to reach that innermost shrine of the human spirit where the Will dwells. He cannot rest until he feels that by his announcement of the truth and by his appeals to what is highest and deepest in the human soul, he has at last carried his influence or the influence of God in upon that sacred place where at last all human effort stops, and his brother man is left to exercise the full power of personal decision. The evangelist does not seek of course a vague, an indefinite movement of the soul; he has a very definite direction in which to point it, and one supreme act towards which he fain would move it—this is the act of personal faith in God through Jesus Christ. The heart and soul, the spring and life, the very essence of the Christian religion is faith in the grace of God through Jesus Christ. No man is a Christian until that grace has been accepted, till the act of faith, which is acceptance, has been personally performed; and no man is anything but a Christian who has thus acted towards God in Jesus Christ. All the truths which the evangelist would use to reach his end are those which on the one hand convince the man of his personal need of that mercy, and convince him on the other hand and on the highest grounds that that mercy is directed by the Spirit of God towards himself. All that the evangelist preaches bears upon these two fundamental facts, that they may



become through the man's own will experiences of his own soul, the conditions of his own salvation.

No more striking figure has appeared on the battlefield among the warrior evangelists of the Church than that of Henry Drummond. Like a mediæval cavalier he appears, princely in bearing, courageous in spirit, quick and deft in the use of his chosen and well-proved weapons. No man, not even Mr. Moody, dealt at close quarters, steadily for so many years, with the typical educated manhood of the present generation. His was not evangelism in the slums, but evangelism among the brightest youth, among the most self-respecting men, of the most self-respecting classes. Henry Drummond had the instincts of a broad churchman in his soul, the charity that would fain speak well of all mortals, the breadth that would fain throw open the gates of heaven as widely as possible to the faltering children of men. Yet Henry Drummond, face to face with one of his great student audiences, said that he found in all his experience only one fact which kept men permanently from Jesus Christ—only one barrier between the great Son of Man and the loyal trust of all human hearts—and that was *sin*. Surely his witness is, for men of our time, strangely impressive, and even irresistible. In this witness he but stands where all great evangelists have stood, facing the same foe, giving it the same name. Every man who would bring another to Christ sees between himself and that brother, sin, and between that brother and his Christ, sin. The weapons he would use to reach that man's will and bring him into union with that Christ, must be those that are adapted to remove that sin. Now, there are two facts concerning sin which make it the barrier it is between the soul and God. They are the fear of sin and the love of sin. The fear hath torment, and the love is the torment. How shall the evangelist enable a man to get rid of these two terrific facts—the fear of sin and the fear which sin creates; the love which keeps the sin, the sin which keeps the love?

The wise and powerful evangelist of any day is he who is skilled in knowing how to deal with these two facts and who knows that the secret of power, as concerning the fear and the love wrapped up in sin, is to be found only in Jesus Christ who died for our sins and rose again. Because God sent him into the world, he is the announcement and revelation of the supreme love of God himself; because he offered himself in death on our behalf, he has become the evident revelation of God's condemnation of sin and of every sinner as such. The condemnation has been uttered that the love may break a long silence and speak. The dark dread of the soul that God hates sin has received, therefore, its most awful confirmation in the Cross of Jesus Christ; but this confirmation was given, not that all might end there, but that love might begin there to speak its word of pardon to win the trust of the soul.

These facts are the weapons of the evangelist, which he will use according to his own experience of them and the attitude of the generation in which he lives. Some evangelists, like Jonathan Edwards, have been pre-eminent in disclosing the guilt of sin before the ineffable pureness of the will of God. Others, like Drummond, feel themselves often crushed by the terrible grip which sin, as an alien force, has laid upon the individual heart. Each will speak his message from his own point of view so as to bring his hearers to the same meeting place of all human needs, the Cross of Jesus Christ.

It remains only to be said that in addition to the

mastery of the method, nay, rather as a necessary condition for that mastery, the evangelist must be filled with a consuming passion for the salvation of individual men. Around that purpose and around all facts which hinder it and all facts which make it possible, his imagination must move and his emotions be quickened. He must live, therefore, in the closest fellowship with him who was sent into the world for this very purpose and came to save the lost. The urgency of spirit which brought the Son of God from his throne to the Cross, which speaks in all the tones of his teaching, and in the sternness of his self-sacrifice, must, by his own Spirit, enter into and possess the heart and mind of the evangelist. To one so possessed, the weapons which we have named become indeed mighty to the pulling down of the strongholds of despair and the upbuilding of the Kingdom of God.

## TWO WAYS OF INGATHERING



HERE is at present a singular reluctance on the part of preachers to commit themselves to a definite opinion on the subject of revival methods. A feeling prevails that many of the methods of the past have become obsolete, and that we are passing through a period of transition which will lead to very important changes. There are some who have broken with the past and have discarded revival methods altogether. One such correspondent writes: "I am not at all in sympathy with any revival methods. In my ministerial experience of over thirty-two years I have seen very little, if any, good resulting from the ordinary revival. It has never been my privilege to see a revival come in a natural way—by the way of a real spiritual development. All I have ever known have been 'gotten up' by sorts of drum-beating, and have been productive only of an effusive sentimentality that evaporates as quickly as it is generated." Very different is the testimony of another minister. He says: "In my ministry I have always favored extra meetings from time to time. I have had the help of evangelists, have joined in union meetings, have occasionally exchanged with neighboring pastors, but have more frequently conducted these special meetings myself. Have seen encouraging results from each of these methods." These two diverse testimonials are from two city pastors who have been equally successful in the work of spiritual ingathering.

Several years ago Dr. Cuyler of Brooklyn and Rev. Newman Hall of London, in comparing notes on this subject, presented equally opposing testimonies. Dr. Cuyler favored the method of occasional religious excitement even although it might be followed by period of spiritual dearth. He said:

"Fully three-fourths of all the two thousand persons whom I have been permitted to receive into the Church have been received during the seasons of unusual prayer and activity." But he admitted "The year or two after these revivals has not witnessed many accessions." He accounted for this by the fact that the most impressible people have been awakened during the revival, so that those who might have responded to the ordinary influences had been already won to the Church, and there was less material for the ordinary agency to work upon; and also "from the unquestionable fact that seasons of unwonted religious activity in one direction are apt to be followed by seasons of comparative repose."

Dr. Newman Hall, on the other hand, favored "the slow and steady ingathering of members without any peculiar periodical excitement, the converting influ-



ences of the Spirit descending like dew without any alternation of drought." He said:

"During the twenty-six years of my present pastorate I have been permitted to receive into the Church upward of 3,000 persons. Of these I may, perhaps, reckon, with my friend, about 2,000 received on their personal confession. Instead of three-fourths of these being the result of special seasons of revival, I am within the mark when I say that not twenty-five of the whole number have referred to such seasons as the occasions of conversion, including those benefited by the visit of Mr. Moody. On two or three occasions we have had special services of a revival character; but not ten conversions have resulted, and these have been chiefly cases in which there had been already deep conviction and which, in all probability, would have developed under the ordinary instrumentality. Admissions to the Church have been at a very average rate, year after year, resulting not only from preaching, but also and very largely from the labors of the Sunday-school, from home influence, from open-air services and the various mission operations in the neighborhood."

Now, what is the conclusion to be drawn from these opposing testimonies? This—that God uses a variety of agencies in doing his work, and that methods which are suitable to one person or community are unsuitable to another. Every man must work in the way that is natural to him, and in the way which he deems best fitted, in view of the conditions that obtain, to secure the most satisfactory results.

## STRAY THOUGHTS ON REVIVALS.

### Early Conversions.

**A**BOUT twenty years ago it could be confidently affirmed that the majority of members received into our evangelical churches were converted in seasons of revival. This is no longer true. Especially during the last decade the majority of accessions to the Church have been from among the young. This is a condition of things which is not to be deplored, for it means the securing for Christ the unbroken service of the life. The conversion of a child is not to be despised, for it may count more for the advancement of the Kingdom than the conversion of a grown-up sinner who can give to the Lord only the fag end of a wasted life.

### Revivals Still Needed.

But while the ideal condition is that all the children of the church should be taught of God and should grow up in the Lord's nurture, the sad fact remains that the church fails to get hold and to keep hold of large numbers of her young people; and outside of her pale there grows up a still larger class of people who have been untouched by her ministries. So that the condition we are confronted with is this, that the majority of the unevangelized now living on the earth are grown-up sinners. This class can be reached only by revival methods of some sort. The church, therefore, that discards revival methods is leaving a large part of the work of the world's evangelization undone. The work of the church is to be both educational and evangelistic; educational as touching those who are within, evangelistic as touching those who are without.

### The Conviction of Sin.

The fact is sometimes mourned over that conversion in the present day is seldom accompanied by any deep sense of sin. A New England deacon is reported to have said that there were at one communion thirty

persons received into the church of which he is a member, and not a sinner among them. Some attribute this change to a neglect of what our Puritan forefathers called "law work," which with them preceded the preaching of the Gospel. That may be one cause, but it is not the main one. The main cause is to be found in the change of front which the church has unconsciously made. She is not seeking the awakening of those without so much as she is seeking the instruction of those within. She is for the present addressing herself to a class in whom the sense of sin is not deep. Bunyan saw the significance of this when he represented Pilgrim as having to go through the Slough of Despond, while Christiana and her children found a shorter and easier way to the celestial city. But the main thing in Christian experience is not the depth of conviction, but the thoroughness of the change of purpose and life.

### Need of an Awakening.

A certain preacher of note is reported to have said that the kingdom of God is like seed, and not like nitroglycerine; it grows, but does not explode. This comparison is one which will not hold. The Gospel is "the dynamis of God unto salvation." It has power to break in pieces flinty hearts. It does not always develop silently and gradually as a seed, it sometimes comes as a sudden eruption of power, producing an instantaneous revolution and reformation. Spiritual awakening may come by the clanging bells of the fire alarm, as well as by the falling of the light upon the face of the sleeper. Many sinners need to be suddenly aroused. They are slumbering so profoundly that nothing short of an earthquake will awaken them. There is need for the church to lift up her voice and cry: "Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee."

### Latent Power.

In every church there is a vast amount of latent power. The wheels are turning, but power is going to waste because connection is not being made with the practical affairs of Christian service. There is an abundance of power, but it is not being applied. There is real life, but it is dormant; and hence is as ineffective for practical results as if it were non-existent. What is needed is to secure the utilization of this latent power by connecting it with neglected duties. When this is done we have a revival of religion; the deserted prayer meeting is then thronged, family altar fires are rekindled; new interest is taken in the Word of God and in the services of the sanctuary; new zeal is shown for the salvation of men. In a word there is a resurrection from the dead; formality is gone; things have become real; Christianity has become a living force and Christians have begun to live their true life.

### Tendency to Union Through Revivals.

In the past nearly all the great revivals were divisive. Many of them gave birth to new denominations. In the present day the tendency is in the opposite direction; and it is evident that in the future the kingdom is to be advanced not by division, but by union. It is not so common in the present day for churches to have revivals of their own; they are drawing together, federating their forces and ceasing to be rivals; they are becoming fellow-laborers in the Lord. This is evidently the way in which the Spirit of God is leading the church of today; and so the church which was rent by revivals is now being united by revivals.

## NOTES AND COMMENTS.

### *Mark Twain and Tammany.*

In the New York campaign, in which he took a prominent part, Mark Twain made a happy hit by comparing the Tammany ticket to a banana with one end white and wholesome and all the rest black and rotten. The white end, of course, was Shepard, and the people were asked if they were ready to eat the whole banana for the sake of one little morsel at the sound end.

### *Movements Toward Union.*

Time is the great healer. There are signs that some of the schisms brought about by the war of the rebellion are approaching their end. At the next conference of the bishops of the Methodist Episcopal church the union of the Methodist churches North and South is to be definitely considered. And at Lexington, Kentucky, representatives of the Northern and Southern synods of the Presbyterian church have united in the establishing of a college for the higher education of women. These are steps on the way towards the final consummation.

### *Important Discovery.*

Great interest has been awakened by the experiments of Dr. John E. Gilman of Hahnemann Medical College, Chicago, with regard to the treatment of cancer by the Roentgen rays. These experiments, which have extended over a year and a half, have been wonderfully successful. Dr. Gilman claims that he has succeeded in killing the germs from which the cancer cells are developed, thus arresting the growth of the cancer, and in some instances effecting its cure. If this claim turns out to be well founded what a great boon to afflicted humanity this discovery will prove!

### *On the Altar of Science.*

A young woman in Brooklyn, N. Y., has in the interest of science submitted to inoculation with virus taken from a cow suffering from tuberculosis. The object of the experiment is to discover whether or not Professor Koch's theory that bovine tubercle bacilli cannot infect human beings is correct. Whatever we may think of the wisdom or humanity of the experiment, the spirit of altruism which is implied in it is beautiful in the extreme. And this is essentially the Christian spirit, whatever be its form, and whatever be the specific object for which the sacrifice is made.

### *National Gospel Campaign.*

The National Central Committee of the Twentieth Century National Gospel campaign is the somewhat cumbersome title of an organization which is seeking to secure an awakening among the churches of the land. This committee was formed in connection with the great forward movement of the church planned for the opening of the twentieth century. It works through existing organizations, to foster a spirit of union and plan for simultaneous meetings for the revival of evangelical preaching and teaching. A letter has just been issued to the ministers and churches of the country urging them to prosecute with vigor the work of religious reformation.

### *Salvation Army Loan.*

To carry out its western colonization scheme the Salvation Army is endeavoring to float an issue of

\$150,000 bonds, payable in thirty-five years at five per cent interest. These bonds are to be secured by mortgage on lands owned by the Salvation Army. The scheme is generally regarded as practical and safe; but it is a pity to see a humanitarian work seeking support as a profitable financial investment. It is said that there are now on file applications from over a thousand families who desire to leave the crowded cities and join the colony; and surely money enough ought to be found to put into the hands of the Salvation Army officers to carry out their philanthropic enterprise.

### *Great Railway Combination.*

Imagination staggers in contemplation of the daring schemes which men in these days not only attempt, but carry through. A railroad combination has just been effected involving interests so vast as to baffle ordinary comprehension. A security company has been formed with four hundred million dollars to unite under one control the Great Northern, the Burlington and the Northern Pacific systems. Whatever advantages may be gained by this consolidation of interests it must not be forgotten that it affords an object lesson in state socialism; and, further, it suggests to the workmen the necessity of meeting combination with combination. Think of the national disaster involved in a general tie-up on this great united railway system!

### *The United Congregational Church.*

At the recent meeting of the Congregational Union of Great Britain Dr. Joseph Parker advocated his pet scheme of a union of all Congregational churches into "The United Congregational church." He said that "isolated independency has had its day, and mongrel independency is a failure." That something is needed to abolish the evils and retain the advantages of independency is evident, but it hardly lies in this way. In his new book on "The Evolution of Congregationalism," Dr. Mackennal has pointed out that the term church is used in Scripture in two senses only, namely, as denoting a single assembly of believers, or as denoting the whole body of believers. It is never used in the denominational sense. Union or federation among churches is a thing to be desired; but the calling of any group of churches, a church, or the church is a thing to be avoided. At the same time the desire for closer fellowship and union is a sign of the times.

### *Home for Delinquent Boys.*

Judge Tuthill, who administers the new Juvenile Court law, has had his sympathies stirred for the homeless waifs of the city, and is endeavoring to establish for them a rural home where they would be under wholesome and helpful influences. He has asked the stockholders of the World's Columbian Exposition to donate for that purpose the surplus of \$300,000 which is about to be distributed among them; but this they can do only as individuals. Meanwhile he makes his appeal to the churches. Last Monday at the Methodist preachers' meeting he spoke on the question, "What Can the Churches Do to Save Our Boys From Ruin?" emphasizing the need of probationary work and the providing of a suitable place to which juvenile derelicts could be committed. A resolution was passed pledging support to the movement. In this good cause all the churches ought heartily to join.

## CONTRIBUTED

### THE POWER OF PRAYER.

Lord! what a change within us one short hour  
Spent in thy presence will prevail to make!  
What heavy burdens from our bosoms take!  
What parched ground refresh, as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all—the distant and the near—  
Stands forth in sunny outline, brave and clear:  
We kneel, how weak! we rise, how full of power!

Why therefore should we do ourselves the wrong.  
Or others, that we are not always strong?

That we are ever overborne with care;  
That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with thee?

—Archbishop Trench.

### THE REVIVAL WE NEED.\*

CHARLES AUBREY EATON.



Y evangelism is meant that branch of Christian work which has to do with the conversion of individuals. In the great commission this is put first, and both in point of time and place it must be first in the modern church. Organization, education and observance of Christian ordinances are necessary and essential; but dead men cannot be trained or educated. And the New Testament word is that apart from Christ men are dead in trespasses and sins. Consequently the first and highest duty of all those who bear his name is to bring as many as possible into vital relationship with him. The idea is that of an army in actual warfare. The business of the soldier is to fight, and in his campaigning he learns the technique of his calling.

The first great evangelistic need of the modern church is seen in the pulpit. The pulpit must turn away from secondaryism. Culture is always good, and nowadays necessary. Criticism in its methods and results, applied Christianity, æstheticism, all have their place and a most important place. But it is not the first place. In a striking passage the mission of our Lord is described by Paul. "It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." He himself declared that the "Son of Man came to give his life a ransom for many." In the great command, love to God is placed before love to man, as root is before fruit. "Good conduct presupposes good character." In this sense the Sermon on the Mount itself is secondary, for underneath it and implied by it lie certain great elemental truths, apart from which it has no meaning. It presupposes a spiritual world, real, present, to which all men are vitally related, and by which they are measured here and hereafter. It implies an

atonement as a perfect fulfillment of its high behests. It implies on the part of those who submit to it a new spiritual birth, for it is the law of a higher life, and man in his natural state obeys a lower law. What therefore God has placed first his ministers must place first. What Jesus preached to Nicodemus, his called servants must preach to all without respect of persons—namely, "except a man be born again he cannot enter the Kingdom of Heaven."

The world is full of voices and echoes calling loudly. Shows and shadows press upon our attention. But ministers of Christ are men of vision, seers, sent ones. They have seen the Lord, have heard his voice. They listen to these jangling minor voices in the great melody of the world, and they know the relative place and value of each. Back of these the preacher must go; back to the eternal, spiritual facts: God, holy and sinned against; man, lost, fallen from heaven to hell by sin; Jesus Christ the Savior, delivered for man's offences, raised again for his justification; the Holy Spirit, God incarnate in redeemed souls, building them into the old-time Divine image; guiding them in all they do; teaching them the deep mysteries of faith and fitting them in power and wisdom for their high and unique service as followers of Christ. The preacher must know these facts experimentally. Let him be brave and true enough to turn away from secondary calls and duties and deal with these elemental forces and facts. Thus, and thus only, can the pulpit of today meet the evangelistic need of its time.

The second great evangelistic need is seen in the pew. If the pulpit needs to fall back upon the first principles of its Divine experience and message, much more the pew. With a Christless Christianity here no minister can convert a soul. Rather, by giving the lie to what the preacher says, conversion of sinners outside the church is made forever impossible. The spiritual energies of the modern church are paralyzed and neutralized by a great and plain contradiction between what church members say and do. The majority are conformed to the world rather than transformed in life and deed by the renewing of their mind. The Christian man and unbeliever do business side by side. They both acknowledge the same heathen, selfish standard of commercial morality. Christian women weary themselves to follow the fashions of a godless world. They are in many cases more anxious to acquaint their children with the inanities and imbecilities of polite society than to teach them by word and example and pleading prayer to know the only true God and Jesus Christ whom God hath sent. In a word, church members have very largely succumbed to their environment and have allowed the difference between them and a God-hating world to become simply of degree and not of kind. The most faithful and eloquent preacher on earth, yea, an angel from heaven, could not bring about a revival when the members of the church in daily deed and word prove to the world that there is after all nothing in religion.

From these considerations it would seem that the next great revival will be a revival within the church itself. It will consist in an improvement in quality, rather than increase in quantity of church membership. It will turn away from machinery and artificiality and organization, and will depend upon personality and character. It will deal directly as between man and man. It will be a thing of life; of every-day life to be lived as the hours go, simply and honestly; and by obeying this first spiritual law it will surely bring the world nearer to God.

\*From "The Old Evangel and the New Evangelism," Fleming H. Revell Co.



## REVIVAL METHODS.

W. E. M'LENNAN.



**I**N all my pastorates I have witnessed seasons of refreshing which I have every reason to believe were true and not pseudo revivals. Sinners were converted and Christians renewed. Moreover, the results were unquestionably good and the effects, speaking generally, permanent. In my early ministry I thought I knew just what methods were necessary for bringing about a revival, and wrote papers for ministers' meetings giving full directions, which, if followed, I held would infallibly produce a revival in any church or community. Greater experience and a wider observation have convinced me that the less *method* one has the better. I am not criticising others, but for myself I am forced to say that all the advertising, canvassing, special attractions and so forth that I have seen employed, all that I have myself employed, have rather harmed than helped the revival. There have been crowds, of course. People have been drawn together and there has been much outward enthusiasm, but that *gripping of the heart*, which is the sign that the sinner is conscious that God is looking right into his soul, has been wanting. Without this there can be no revival.

The whole matter, then, may be summed up in this: Whoever would have a revival must seek the face of God until there comes the assurance of perfect union with God in all his purposes, and, secondly, that God will use what is here dedicated to him for the winning of souls. All else we may regard as mere helps, to be used today and discarded tomorrow. Whether this or that hymn book shall be used, whether an evangelist or the pastor shall conduct the meeting, whether the sinner shall be asked to come to an anxious seat or invited to an inquiry room, whether meetings shall be held in the church or the home, or, indeed, whether there shall be meetings at all or only personal and individual work—all is to be determined by the exigencies of the time. The man who is assured that he is the ambassador of heaven to sinful men, and is mentally balanced, will hardly fail of knowing what is the reasonable course to pursue in any emergency. The apostles did not employ our methods, possibly we cannot employ theirs. Every age, one might say every community, needs its own methods.

Speaking out of my own experience, and conscious of the comparative weakness of the instrument—for I am not counted a revival preacher—I can still say that I believe in the efficacy of what is now called old-fashioned preaching in the promotion of a revival; preaching, that is, which is directed first to the conscience, and secondly to the heart; the first to break up the fallow ground, the second to develop soul hunger, and with it the confidence that God will be gracious. I have always chosen the most familiar texts for such sermons with illustrations designed not to produce levity, or merely to entertain, but to help to create an atmosphere of solemnity. The greatest obstacle to a real revival is not worldliness, so-called, but the action or the speech of the man, pastor or evangelist, who thinks he must play the mountebank in order to attract men. Next to the preaching, I would put hymns of the old-fashioned kind, the hymns which every one knows and which are generally free from the sentimentalism and false theology, to say nothing of the doggerel, of the modern variety.

As to the best method of inducing the sinner to de-

cide for Christ, I still, after trying other means, hold to the altar as on the whole the best place to find Christ and to witness for him. In saying this I am, of course, speaking as one whose ministry is among those who habitually use the altar for sacramental and other purposes. And in using it in a revival meeting I seek to secure the same reverential attitude as when it is used in the breaking of bread in the Lord's Supper. To use the altar, as I have seen it used, to produce animal excitement, is a desecration of holy things and properly awakens feelings of disgust and opposition. But used as it should be, it becomes an instrument of power in a revival. Just now there comes before me the memory of scenes which have made of the altar a true shekinah. I have seen scores born into the kingdom there, and there my own heart has received its richest blessings. Why should I not believe in it and love it?

Chicago, Ill.

## ESSENTIALS OF REVIVALS.

JOSEPH B. DAVISON.



**A** REVIVAL is life renewed after partial suspension, or life made more vigorous. Soul life is intimate acquaintance with God (John 17: 3) or soul union with God (John 15: 5). This life is first begotten by the Holy Spirit and increases as soul acquaintance, or oneness with God, increases. God's great work is cleansing from sin and enriching character; but he, the vine, does this through the branches, his people. Restored life must then result in restored saving power and increased life in increased saving power. Such increased manifestation of saving power is the essential of every real Christian revival.

The Christian, and so the church, should always be alive; and, if alive, will be ever used by the indwelling Christ to save others; yet there would even then be seasons of special manifestation of God's power in large ingathering of souls to his kingdom. But often sin causes God to depart; then saving power departs till the soul is revived. Always since Moses the chief advances in God's kingdom have been by wide-spread revivals.

The human agents in all true revivals always so intensely believe that the unrepentant are in awful sin and peril, and that God is willing and able to save them now, that they pray most earnestly, and are willing to do anything whereby men may be led to accept Christ and know his indwelling love.

There has been great diversity in the method and outward manifestation in different revivals, caused by differences in age, temperament, intelligence or past life. Revivals of noise, of fear, joy or other emotion, or of joining the church, are not Christian revivals, though they often accompany them, the last always. Conversions have great outward variety; yet all have the common element of entire surrender to God that he may cleanse and rule heart and life, a giving up one's own way and accepting God's way. Conversion is not mere excitement, or outward reform, changing one habit or many, accepting some creed, joining the church or trying to conform to some ethical standard, but accepting Jesus' will as the law of all life.

Whatever the method, God's truth is always the means; and generally the essential truth that has been

most neglected is made the most prominent. But certain great truths have always appeared with more or less prominence in every revival, such as:

First—That God is King of kings with infinite authority, and hence all sin is terrible rebellion against him, is intensely abhorred by him, and must bring irremediable ruin if persisted in. (This seems to be the truth now most obscured in the common thought and in much preaching.)

Second—That God is also a Father of boundless love, longing to save every one and urging all to repent, turn to him and live holy lives.

Third—In the Christian era, that Jesus is "God manifest," revealing the Father's love, holiness and power; and is also my perfect brother man, knowing me all through, and ready to save me completely and help me everywhere.

Fourth—That every man's first and highest duty is to repent of all sin, especially the sin of neglecting such a Savior, and accept him as all and in all.

Fifth—That there is no salvation without regeneration by the Holy Spirit.

Sixth—That a changed outward life is one essential evidence of being saved.

Hence in such great revivals as those under Wesley, Edwards, Finney and Moody dishonest creditors have paid their debts, dishonest salesmen changed their false weights, cruel fathers and husbands become kind and disobedient children obedient. The licentious have become pure, eye-servants have become faithful and grinding employers have come to treat their employes as their brethren.

May God speedily prepare the churches of America to ask and receive the most thorough and wide-spread revival ever known.

Milwaukee, Wis.

### FROM OUR LONDON CORRESPONDENT.



R. HORTON, so well known all over the world as preacher, writer and student, has now been for twenty-one years minister of the Congregational church at Lyndhurst Road, Hampstead, London. He and his congregation are enjoying a festival week in commemoration of the majority attained.

It is now an open secret that Dr. Horton, after repeated invitations to be their minister, only consented to come to them on condition that he was not asked to wear ministerial garb. He said, "I will wear nothing to distinguish me from other men." The punctuation of the sentence is important. One cartoonist in Oxford represented him as having in his noble rage reached the length of throwing away his braces. The story is a favorite one with his people, who, however, delight to do him honor and to whom this week of celebration is an opportunity of showing their devotion to him.

Principal Fairbairn gave the opening sermon on Tuesday, October 29. His lecture was full of erudition, spirituality and poetic fire and was, it need hardly be added, a masterpiece of construction. His text was Hebrews 11: 1. It would be impossible to do justice to it in anything but a full report, so closely reasoned and so wonderfully illustrated was it. It contained a wonderful passage in which the im-

sioned patriotism of the Scot broke forth in a burst of oratory.

At a luncheon in the Town Hall, the mayor of Hampstead being present, Dr. Robertson Nicol spoke. In the evening a meeting was held in the church at which the Right Hon. H. H. Asquith, K. C., M. P., Mr. N. L. Courtney, M. A., LL. D., and Rev. R. J. Campbell of Brighton, spoke.

It was a testimony to Dr. Horton's catholicity and power that these three men—Mr. Asquith, the member of parliament; Mr. Courtney, the man of literature and editor of *The Fortnightly*, and Rev. R. J. Campbell, one of the leading men of the Congregational church—should have united to do him honor.

No one who has heard Dr. Horton preach could lose the remembrance of his rare combination of gifts. Erudition, liberalism, evangelicalism and a rare simplicity and beauty of diction and manner are his salient features. There is one other, perhaps the most potent of all, and that is his reasoned optimism, if one might so term it. In these days when pessimism is so near to the over-worked brain and heart, it is wonderful to be able to say of a man in the full struggle of a church of 1,200 members, that never from his lips has a word of pessimism fallen. All has been faith, hope and love, and, as Mr. Courtney expressed it, Mr. Horton's attitude of mind is voiced in Browning's words:

"God's in his Heaven,  
All's right with the world."

E. D. S.

### CLAIMING THE CREDIT.



IT is both unfair and wicked for one to take to himself the credit for the success of a certain undertaking, when he has had only a slight connection with the work, while others have labored hard and wisely and are justly entitled to the credit of the results so far as human agency is concerned. I have special reference to religious work. A few years ago a series of meetings were held in a church. The pastor had been laboring hard for several weeks in succession, and part of the time he was aided by another pastor, but no conversions were manifest during those weeks. Finally a minister, who was in the place one evening, was asked to preach; he did so, and after the sermon an opportunity was given the unconverted to express a desire for salvation. At that point the visiting minister, seeing some indications of a desire for conversion, took the lead of the meeting out of the hands of the pastor, who was in charge of the service, and asked for an expression of interest. Nearly twenty persons responded, some of whom became converted that evening. From that time until the present that visiting minister has frequently been relating, with manifest satisfaction, the "great work" that was accomplished that particular evening under his efforts!

To those who know the real character of this man and the situation of things at that revival, it is very evident that the breaking out of special interest and the conversions on that occasion were decidedly due to the faithful labors and fervent prayers of pastor and people, during the preceding weeks and even months.

But the visiting minister, destitute of righteous principle and always exceedingly anxious to have people regard him as a man of superior spiritual force and an unusually able instrument of God, has not yet

ceased to claim the full credit of leading those people to Christ. This thing is especially disgusting for the reason that this man is known, far and wide, as being a religious pretender of the worst stripe!

But there is reason to believe that other ministers, actual Christians, too often yield to the temptation to assume more credit for the results of labors, in which they have some part, than they are entitled to. The minister who habitually boasts of what has been done where he has labored, giving the impression that not much would have been accomplished if he had not been there, is in danger of being called a prating cockcomb by those who hear his vauntings.

C. H. WETHERBE.

#### THE PLACE OF BAPTISM IN REVIVALS.

There cannot be the slightest doubt that with large sections of the church the original use of baptism in evangelistic work is often very much neglected. While it is true that in no outward act is obedience exhausted, and that "the soul of obedience is the obedience of the soul," yet when the outward act is the expression of supreme self-surrender, it marks the completion of obedience. And hence baptism and conversion may, and often do, synchronize. In the apostolic system baptism was a method of evangelism, and had to do with entrance into the kingdom rather than with entrance into the church. It was part of the great evangelistic commission. Incalculable harm has been wrought by changing it from a personal act of spiritual obedience into an ecclesiastical act which has to do with admittance into an outward fellowship! In the modern revival there is need to restore baptism to its place in the Christian system as a helpful and divinely appointed evangelistic agency.

UNITAS.

#### MANY PENTECOSTS.

Bishop Warren, in *The Sunday School Times*, shows that since Jesus lives and reigns on high, his promise to give the Holy Spirit included many Pentecosts before its final fulfillment:

"Jesus having gone to heaven, to its perfect state, its bright angelic choirs and his Father's love, what relation does he keep to us? His promise on departure was to give the Holy Spirit, who should even exceed his ministry, prepare a mansion, etc. See how the deed follows the word.

"The progress of the world is not cataclysmic, but epochal—first the blade, then suddenly the flower, and after due preparation the fruit. Individual lives that have no epochs are apt to be dead levels.

"The ugly century-plant blossoms at length into marvelous beauty. The human race blossoms into Pentecost. But one flowering does not exhaust the rose, the race, nor the residue of the Spirit. This one Pentecost does not fulfill the prophecy to pour out the Spirit upon *all* flesh. Every part of the world needs the outpouring, and the heavens are full of Pentecosts. It is the nature of prophecy to be generic and be fulfilled repeatedly, with enlarged significance and increasing power. How many times has that early prophecy (Gen. 3: 15) of the sneaking way of Satan lying in wait to bite the heel, and the effective way of man's striking at Satan's head, been fulfilled? How many times will it be fulfilled, up to the final and fatal consummation? So of the pouring out of the Spirit.

Since these things are so, we are less interested in history than possibility. The preparation for Pentecost was a *sine qua non* of its coming. Since God's laws are eternal, like causes produce like effects through all the ages."

The evangelistic revival lasts only a few weeks and is apt to degenerate into a do-it-up-and-done-with-it treatment of religion. The best elements of the spiritual revival must somehow be made permanent. The "worker" method, which aims with a profusion of bustle and device to keep people cumbered with quasi-religious serving, often misses the one thing needful. By some means the emphasis must be carried over from outward work to inward life—to the sources of action.

W. J. Mutch, Ph. D.

#### PLEASANTRIES.

You cannot dream yourself into character; you must hammer and forge yourself one.

"Oh, Gertrude! So naughty! And yet you prayed this morning to be made a good girl." "But, mamma, I didn't mean right away."—*Life*.

Mrs. *Homespun* (indignantly)—Here's an article says that in Formosa a wife costs five dollars. Mr. *Homespun* (thoughtfully)—Wal, a good wife is wuth it.—*Spare Moments*.

"My friends," said the minister, earnestly, "let us beware of Satan. We know that he scatters tacks along the narrow way in order that the just may puncture their tires." And as the congregation pedaled homeward, many a member thought of the pastor's words.

A fellow in Norwich was bitten by a dog. As soon as he recovered from his fright he declared he would kill the animal. "But the dog isn't mad," said the owner. "Mad!" shouted the victim, exasperatingly, "what in thunder has he got to be mad about?" He evidently misconstrued the explanation.

A clergyman asked his Sunday school, "With what remarkable weapon did Samson at one time slay a number of Philistines?" For a while there was no answer, and the clergyman, to assist the children a little, commenced tapping his jaw with the tip of his finger, at the same time saying, "What's this? what's this?" Quick as thought a little fellow innocently replied, "The jaw-bone of an ass, sir?"

At a dinner the other night a large meat pie and a small roast duck were brought on together. The duck was intended for the father principally. The boys were fond of duck, their mother well knew; but it would not make a mouthful apiece for them. So, addressing the boy who sat nearest her, she said, "Which will you have, Bobby, duck or pie?" and at once began cutting the pie. "Duck," said Bobby, promptly. "No, Bobby," answered his mother, cheerfully, "you can't have duck, dear. Take your choice, my son. Take your choice. But you can't have duck!"—*New York Tribune*.





## OUR PULPIT. A REVIVING AGAIN.

JAMES FOOTE.

*Text—Psalm 85-6.—“Wilt thou not revive us again, that thy people may rejoice in thee?”*



**S**AYS Dr. Andrew Murray: “What we need to pray and labor for first of all is that the church of true believers may be revived. What the world needs above everything is not more men of the ordinary type of Christians, but better men, stronger in faith and holier in life; men intensely devoted to Christ and his service, and ready to sacrifice all for the salvation of souls. A revival among believers is the great need of our day. A revived church is the only hope of a dying world.” Amen, say all who have any real longing for “a reviving again.”

There is a deep feeling, we believe, in the hearts of many Christian people all over the land that the Christian church needs to be revived. There is a painful consciousness that it is not nearly so aggressive as it ought to be. It is not making that headway as a moral and spiritual force that might be expected of it. The un-Christian forces outside are very powerful, seem to be conscious of their power and disposed to boast over the fact. They look with a kind of pity, in some cases bordering on contempt, on the professedly Christian church. They see its weaknesses, its inconsistencies, its comparative deadness, and its unmistakable formalism, and they are proof, to a very large extent, against its prayers and its appeals. There is a falling away in the numbers of scholars attending our Sunday schools, and presbyteries are lamenting the fact and trying to discover the cause and provide a remedy. Young men, even among those who are brought up in Christian homes, are not coming forward in such numbers as heretofore to have themselves enrolled as theological students. There is almost everywhere a conspicuous dearth of conversions. Church organizations are not diminishing, rather the reverse, but with all the machinery in operation the results, somehow, are sadly disappointing. The question is anxiously asked, “Is the church making any real progress in our day and land, or is she failing to hold her own against the forces marshalled against her?”

Such surmises are disquieting, saddening, but happily they are leading to heart-searching and to more united and earnest prayer. And that of itself is an evidence that the reviving has begun. All such reviving begins where alone it can begin, among the people of God, in the hearts of those who are already Christians. There can be no reviving if there be no life to be revived. So long as the patient lives a reviving may be possible. His strength may be reduced to a minimum, but he may get the turn; he gets it, let us suppose, and in due course is restored to health and strength again. “Wilt thou not revive us again?” is the cry of not a few earnest souls, we believe, at this present time. They are conscious that they have

lost ground, that their faith must have become weak, that their zeal had been allowed to evaporate, that their first love was well-nigh gone. We are not, say they, what we were, not what we ought to be, not what we would like to be; our spiritual life is at a low ebb. “Wilt thou not revive us again?”

Revive us. It is a personal request. It is not a prayer this for the conversion of sinners in the first place. That is not the first thing to be prayed for. If sinners were to be converted in any considerable numbers what would an unrevived church do with them? Would they not be a disturbing element in such a church? Could the converts find the atmosphere there to be congenial? A cold, formalistic, backslidden church might do incalculable injury to those who had just decided for Christ.

“Wilt thou not revive us again?” We think of the time when we first knew the Lord. O what a joyous time that was! All things became new to us then. We saw them in a new light. We looked out upon the world, and while sun and moon and stars, and all natural objects around us were the same, there was a something that made them somehow all seem different. By the new and most blessed experience that had sprung up within us, they became, so to speak, transfigured to our eyes. Our friends—we loved them before, but not as we did when Christ became so precious to us, and we knew that he had died for them as well as for ourselves. The Sabbath—how we welcomed it as the best day of all the seven! The sanctuary—with what holy joy we wended our way toward it and joined in its sacred services! The Scriptures—what a treasury of good things for the enrichment of our minds and the enlargement of our hearts! Ah, but we somehow allowed such blessed experiences to slip away from us! We turned our back upon these delectable mountains and got down again into the valleys where the mists and shadows lie. Our path has not, all along, been that of the just, shining more and more unto the perfect day. By and by we seemed to hear a voice saying, “Ye did run well; who did hinder you that ye should not obey the truth?” We were startled, affrighted, ashamed. We said to ourselves:

“Where is the blessedness I knew  
When first I saw the Lord?”

We had never, indeed, disowned our Master. We had not made shipwreck of our faith. We still had the root of the matter in us, but we stood sadly in need of a reviving again, and it is coming, has come. The very longing for it is a sign that it is already here. He who stirs the longing, inspires the prayer, answers the cry even while it is being uttered. “Wilt thou revive us again?” Of course he will. That is the desire of his heart before it is the will of ours. He is a faithful Creator, and as such he will keep his word with us; he cannot disappoint us. “After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.”

This reviving again is his work. If he does not do it, it must be because the essential conditions are not supplied by us. If we have winter it is not owing to any inherent change in the sun; the change is in the earth, in its revolutions round the sun. In winter the sun's rays fall slantingly, not so vertically as in summer, hence fewer of them at a given spot. As the day lengthens and spring returns, the earth revives, life and beauty once again burst upon our enraptured view. So, if we have become forgetful of God and divine things; if we have allowed ourselves to drift into a region where the sun of righteousness is

all but hidden from us, there is nothing for it but to retrace our steps, saying, "Come, and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten and he will bind us up." What a precious reviving again follows a disposition or attitude like that! "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Hark! see, there is a sound as of abundance of rain. God's heritage, which is weary, is about to be refreshed. Times of refreshing are at hand. Get ready. Let eyes, ears and heart be open for the inflow of these heavenly influences that change winter into summer and that make the Christian church bloom and flourish like the garden of the Lord. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Dunfermline, Scotland.

## BIBLE SCHOOL.

### MOSES AND PHARAOH.

Lesson for Dec. 8, 1901. Ex. 11; 1-10.

Golden Text.—The angel of His presence saved them. Is. 63: 9.

### A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

#### Time and Place.



IT IS computed that the plagues of Egypt extended from June—the time of the inundation of the Nile (Ex. 7: 19),—to the following April. The seventh plague occurred when the "barley was in ear," about the middle of February (Ex. 9: 31). It was in B. C. 1492-91, by common reckoning, but some place it about 200 years later. The meeting place was "the field of Zoan" (Ps. 78: 12), or Zoan (Tanis), the capital. Moses now was eighty years old.

#### The Hardened Heart.

The lesson of Pharaoh's hardened heart is applicable to all ages. In the New Testament there are many references direct and indirect to hearts that are hardened. An awful description of the condition is that of the conscience devoid of feeling toward God, "seared with a hot iron." 1 Tim. 4: 2. The process that wrought upon Pharaoh is seen to-day in the hardening effects of habits that are practiced in disobedience to God. Many a man has, step by step, been led into sin, and a disregard of God's will, which he once would have shuddered at. Loving darkness rather than light; refusing to retain God in his knowledge, God gave him over to a reprobate mind. Rom. 1: 28. Long ages before God had said "My spirit shall not always strive with man." Gen. 6: 3. Acts 7: 51. Even then repentance must still have been open to him, for after the seventh plague we read again (Ch. 9: 34) of Pharaoh's choice, in that he himself "hardened his heart."

Let us notice some steps in the process of Pharaoh's persistent rebellion against God. (1) The Spirit's striving (Gen. 6: 3) with his conscience and reason through the Word. Ex. 5: 1-3. Pharaoh's answer

in disobedience and insult is found in verses 2, 4-9.

(2) His action in making firm his heart against God, the meaning of the original, is in Ch. 7: 13, 14 ascribed to himself. (3) After the first plague (Ch. 7: 15-25) it is stated in verse 22-23 "Neither did he set his heart to this." (4, 5) Then, following both the next two plagues it is said, "Pharaoh . . . hardened his heart." Ch. 8: 15, 19. (6) Here we discern a new warning, that of his magicians who acknowledge the work of God. (7) After the fourth plague (Ch. 8: 21, 24) it is stated that Pharaoh dealt "deceitfully," (V. 29) and (8) distinctly, that "Pharaoh hardened his heart at this time also" (V. 32) implying a repetitional process. (9) After the fifth plague there is a like record. Chapt. 9: 7. (10) And now we see it is only following on the sixth plague—Pharaoh having thus far continuously resisted the grace of God, through lying and deception—that he reaches the hardened state, in which God judicially confirms the choice he has made. This confirmation is several times expressed substantially in the words found in Ch. 9: 12, "And the Lord hardened (made firm) the heart of Pharaoh." He did not tempt Pharaoh to evil (Jas. 1: 13), but simply confirmed his choice.

**V. 1 Climax of Severity.** "And the Lord said." Our lesson opens with a reference to the last or tenth plague brought upon the Egyptians. \* \* \* "Yet will I bring one plague more." This threatened death of the first-born was by far the severest plague of the ten. The ten plagues may be enumerated as follows: (1) The Nile turned to blood. Ex. 7: 15-25. (2) Plague of the frogs. Ex. 8: 1-14. (3) Plague of lice, gnats, mosquitoes. Ex. 8: 16-19. (4) Plague of swarms. Ex. 8: 21-24. (5) Plague of murrain, destroying many cattle. Ex. 9: 1-7. (6) Plague of boils and blains. Ex. 9: 8-11. (7) Plague of hail, fire, thunder. Ex. 9: 13-33. (8) Plague of locusts. Ex. 10: 12-15. (9) Plague of darkness. Ex. 10: 21-29. (10) The plague of the present lesson, death of the first-born. \* \* \* "Afterwards he will let you go." Pharaoh more than once had promised to let them go, but only to deceive them. Ch. 8: 21. \* \* \* "He shall surely thrust you out altogether." It followed that in his fear of further judgment Pharaoh was to become urgent to have them depart in haste. To him it became a matter of life and death. "For they said, we be all dead men." Ch. 12: 33. It was because of this urgency that, in their speed to depart, they baked the unleavened cakes. Ch. 12: 39.

**V. 2. Balancing Accounts.** "Speak now." The people were to be instructed in advance regarding the plans of the departure. Let us keep in mind that some 2,000,000 persons were involved in this departure from Egypt. Num. 1: 45, 46. \* \* \* "Let every man borrow of his neighbor." Let them "ask" every man of his neighbor, is the more correct rendering of the revised version. A similar command already had been given to the women. Ch. 3: 10. They were thus commanded to demand a recompense for their past services and God inclined the hearts of the Egyptians to give liberally. No small amount of substance would suffice to pay for their many years of enforced labor.

**V. 3. Acknowledged Greatness.** "Gave the people favor in the sight of the Egyptians." This is explained in what follows regarding the greatness of Moses. Such a powerful leader would improve the Egyptians' opinions regarding his people. \* \* \* "Moses was very great." Humanly speaking, the greatness of his deeds made him great. He had brought even the powerful Pharaoh humbled and awed as a suppliant before him. It is interesting to note the secret of Moses' greatness. This may be traced, (1) to his heredity, (2) to early training, (3) to his vision of the invisible universe of power, Heb. 11: 26, 27. (4) to his thorough Egyptian education, (5) to his experience in Egyptian affairs, (6) to his communion with God in the Midian desert, (7) to his meekness, (8) to his spiritual zeal.

**V. 4. The Fatal Decree.** "Moses said." These words seem to directly follow Ch. 10: 29, as showing what took place after Pharaoh's forcible declaration, "I will see thy face again no more." These words must have been said in the same last interview. \* \* \* "Thus saith the Lord." Moses claims to be no more than God's servant, God's mouthpiece. \* \* \* "About midnight." The hour, but not the day, is stated, leaving the matter in dread uncertainty. It is an uncertainty

similar to that which marks the future of every living being. Some days probably elapsed before the final judgment came upon Egypt, during which preparation for the departure of the nation, is completed. \* \* \* "Will I go out." The language is the Lord's. It was his own work for his chosen nation. The Lord himself would be present in the terrible plague threatened.

**V. 5. The Sore Judgment.** "All the first-born." According to Rawlinson the law of primogeniture prevailed in Egypt as among most of the nations of antiquity. Estates and high position in the family descended to the eldest son, the glory and hope of the family. \* \* \* "Shall die." If the death of their cattle (Ch. 9:6) had humbled and reformed them, their children would have been spared. No severer blow could fall on the land than the singling out of the first-born for death. The cause for this command is considered in Ch. 4:22, 23, where God speaks of Israel as his first-born, held in bondage by the Egyptians. If such bondage was obstinately extended, justice demanded that it be severely punished. The fulfillment is recorded in Ch. 12:29, 30. \* \* \* "From the first-born of Pharaoh." The death of Egypt's crown prince would be involved. \* \* \* "First-born of the maid-servant." Representing the lowest classes. No rank was to be exempt. \* \* \* "First-born of the beasts." Some beasts were held sacred in the idolatry of Egypt; to kill them was regarded as a great calamity. The loss of animals would have a severe effect on the domestic affairs of the people.

**V. 6. The National Grief.** "A great cry." But this cry had been preceded by another great cry, that of the afflicted captives which arose to God. Ch. 3:7. The fulfillment is recorded in Ch. 12:30. It is a forecast of the great cry that should result from a lifetime spent in disobedience to God. Luke 13:28.

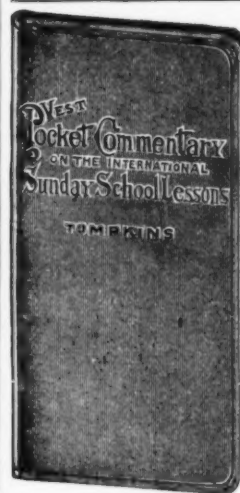
**V. 7. The Lord's Favorites.** "Against . . . Israel not a dog shall move his tongue." In that awful night, when the piercing shrieks of multitudes would rend the air, causing even the dogs to howl, yet not one of these brutes should molest the slave race. \* \* \* "That ye may know." The words were addressed to Pharaoh by the Lord. \* \* \* "Difference between the Egyptians and Israel." God had already put a difference between the accomplishments of Moses and of the Egyptian magicians. Ch. 8:18. The difference between the terror of the now afflicted Egyptians and the peace of the Israelites who realized that they were under the shadow of God's wing.

**V. 8. Universal Homage.** "All thy servants shall . . . bow down unto me." Terrorized by the great national calamity, they shall bow down to him who was now esteemed "as very great." V. 3. \* \* \* "I will go out." Heretofore Moses had recited the words of God's message; here he speaks in his own persons. \* \* \* "Went out . . . in a great anger." The heart of Moses is inflamed with righteous indignation at the king's continued impenitence and deceitfulness. Ch. 8:29. Standing as Moses did, the servant and representative of God, he realized that it was that Holy One against which the unrighteousness of Pharaoh was aimed. Even Jesus looked on the hard-hearted Pharisees of his day with holy anger. Mark 3:5.

**V. 9. Wonders of the Lord.** "The Lord said, Pharaoh shall not hearken unto you." Rather the Lord had said. He had foreseen and had forewarned Moses (Ex. 4:21), that Pharaoh's heart would be hardened, and that he would not let Israel depart in spite of the first nine plagues. This and verse 10 do not speak of things to follow; for clearly Pharaoh now did hearken unto Moses (Ch. 12:30, 32), but they are a summary of all the past opposition met from Pharaoh. \* \* \* "That my wonders may be multiplied." It had been foretold (Ch. 3:20) that at length, after all the wonders were performed, Pharaoh would let the Israelites go.

**V. 10. Recapitulation.** "And Moses and Aaron." Aaron had become associated with this work. Ch. 4:27, 28. \* \* \* "Do all these wonders before Pharaoh." Referring to the ten plagues. \* \* \* "And the Lord hardened Pharaoh's heart." See introduction. "God is sometimes said to do what he merely permits to be done, because he cannot wisely prevent it." Pharaoh hardened his own heart. Because God had foreseen and stated that this process (Ex. 4:21) would take place, is no more remarkable than that Christ or Paul should predict woeful conditions as the direct result of disobedience to God. Matt. 7:22; Acts 20:29; 2 Tim. 3:1. \* \* \* "He would not let the children of Israel go." Referring to the previous plagues, Dr. Alford points out the similarity of this language, preceding the Jewish Passover, and the similar ending of the chapter in John which precedes the Great Passover itself. John 12:37.

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BY PETER AINSLIE.



OUR text to-day is of unusual beauty and sweetness. There stands the angel of his presence with salvation for the lost. Where in all the realm of poetry or in all the world of art is there a picture so beautiful? The angel next to the throne, clothed in majesty and glory, bearing a message to the human race; his countenance ablaze with heavenly light and all his form wrapped in celestial garments. What pictures were thrown upon the mind of Isaiah! He in turn has flashed them before us and they are the living pictures that we carry through life. Angels are God's messengers. They live in his presence; they minister to his children on earth; they bear back impressions to the eternal Father. "Their angels," said Jesus, "do always behold the face of my Father who is in heaven." Angels held conversation with men and women. Both Testaments are rich in illustrations of this fact. See Abraham, Lot, Moses, Gideon, Elijah, Mary, Elizabeth, Zacharias, Peter and Paul. And angels are still around about us. "The angel of the Lord encampeth around about them that fear him and delivereth them." The world above us is more busy to serve us and more anxious to know us than the earth is to know God. If we could see, the air would be filled with angels. Murillo always made the borders of his pictures crowded with angel faces, and who will say that the great Spanish painter's conception was not true? A dying Christian soldier called to the nurse to bring two cups of water, one for his friend and the other for himself. The surprised nurse said, "I don't see your friend here." "You don't," said the dying soldier, and then he added, pointing to an apparently vacant place, "There is some one and he has come a long distance and must be tired" and the next moment an angel left the death-bed for the deathless land. Somewhere I have read, "It came to pass that the beggar died and was carried by angels into Abraham's bosom." The Mohammedans give to each person a good and an evil angel, but not so with the Christian conception. With us we know only the guardian angels, who watch over us, direct us and whisper love, mercy and salvation to us daily. Angels watch by the cradle of the new-born babe, shield the growing child and leave us wondering at God's providence. Amid our daily strife, angels strengthen us as they strengthened our Lord when he struggled alone in the garden, and some day they will open our graves and take their seats upon the broken tomb stones and upturned earth as on one famous morning they sat by the shattered tomb down in the garden of Arimathaea.

Our Father, we bless thee for thy heavenly messengers, who are our helpers and praise forever thy holy name. Amen.

The heathen oracle said, "Know thyself," but the Christian oracles say, "Know Christ," for through knowledge of him is the true self discovered.

If the sense of the ridiculous is one side of an impressionable nature, it is very well; but if that is all there is in a man, he had better have been an ape, and stood at the head of his profession at once.—*O. W. Holmes.*

# CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

## THE RIGHT USE OF ABILITY.

Topic Dec. 8, Ref. Matt. 5: 13-16.



WE are so familiar with the Beatitudes, and the Sermon on the Mount, of which they form the heavenly prelude, that we miss the music of the one and the mastery of the other. But the music is there, and it is singing its song of aspiration and hope in humble hearts wherever the message has gone. And the mastery of the Sermon on the Mount still throbs in the great struggling souls of men, who serve in the silences, hearing not or heeding not the appeals and applauds of their fellows. There are still multitudes which no man can number, whom the Seer of Patmos saw, who find in the Beatitudes and the Sermon on the Mount the inspiration to all noble living, the ideal of all attainable virtue, the Holy Grail of all knightly service, conflict, conquest. So, notwithstanding the failures of Christians to attain unto the loftier heights of holiness, toward which we strive, oftentimes with shrinking souls, I believe the world is better and men are braver for the influences of Christianity.

Let the persuasion possess you that Christians are really to be the salt of the earth and the light of the world. It is the Master's serious commission. It is his high appreciation of the calling and conditions of discipleship. And it is true. Without the purifying and preserving influences of Christian principles and practice in the social and business life of any community, none but men of "graft" would find a livelihood. Few of us realize what we owe to the silent but all-pervading, though not yet all-prevailing, influences of the Gospel of grace and good will among men.

As Christians, endeavorers, we underestimate our privileges, our abilities, our opportunities, our responsibilities. It is one of the serious blunders of even good men. It prevents us from being and doing what we ought to be and do. We need to fully appreciate the Master's high estimate of our discipleship when he says: "Ye are the salt of the earth." "Ye are the light of the world." Salt is good for nothing only to preserve, to purify, to make palatable.

### Sugar No Substitute for Salt.

Our daughter, taking her first lessons in cooking, salted the potatoes with sugar! Have you ever tried it? Mighty flat-tasting potatoes! Not a serious blunder, however. But to substitute sugar for salt is equally unpalatable and unprofitable in the Christian life. And the consequences may be much more serious. The world needs salt—the salt of serious conversation, of spiritual stamina, of strong faith, of vigorous defense of the truth, of stern renunciation and denunciation of evil in high places and in low.

### No Substitute for Light.

With all our modern and marvelous inventions there has not been found a substitute for God's good sunlight. No light gets into the dark corners like the sunshine. It is all pervading-prevailing because from above. So with the shining of the true light that lighteth every man coming into the world. And the Lord of light and life intends every enlightened soul to shine! That's what saints are for. Don't hide your light under a peck measure! Arise! Shine!

## THE HOME

### UNCLE TOBE'S THANKSGIVING.

#### A Thanksgiving Philosopher.

By WILL H. DIXON.

I'se a-feelin' pow'ful t'ankful on dis T'anks-Gibin' day,  
Dat de good Lawd's not done forsook me, but still guides  
me on mah way.

I kain't understan' de reason why some folks am allus sad.  
When de good Lawd's sun am shinin', an' all de worl' am  
glad.

Ob co'se de drout hab done some harm, an' de tater crop am  
small.

But Lawsy! da's a-plenty—da's a-plenty foh us all;  
Co'se all de days ain't sunshine, an' life am not all fun,  
Da's got ter be some clouds obsc' de brightness ob de sun.

So while I'se feelin' t'ankful, yit I pause to drop a teah  
Kase little Tobe an' Dinah am not wid me heah dis yeah;  
'Peared lak Dinah dess kerflumixed, when little Toby died,  
She tuk a tuggin' at de heah, an' a mizzry in de side;—  
Yit when dey laid dem bof away out dar on de hill,  
I still kno'd de Lawd was wid me, an' his lub was roun' me  
still.

An' so I'se t'ankful heah alone, wid my ole heah a sobbin'  
teahs,  
Dat I'se had dere sweet companionship, fro all de long pas'  
yeahs.

An' ef de Lawd gibs de birds an' de beasts all his kind an'  
lovin' care,

Ain' he gwine to keer fer his little chilluns no mattah whar  
da are?

Co'se de roof ob de house hab done cabe in whar de raftahs  
use ter be,

But Lawsy! it'll last awhile, plenty long enuff foh me;

Foh I'se not a gwine ter be heah only dess a little while,

An' so instead ob cryin', I dess fairly has to smile.

I keeps a-lookin' at de flowahs dat my pafway heah adorns,  
An' while a-lookin' at de posies, I fergits about de thorns.

An' when I takes dat fiddle down an' 'gins to softly play,  
Dess 'pears lak Dinah am wid me heah on dis T'anks-Gibin'  
Day,

An' I heahs her voice a-singin' in de music sweet an' cleah,

An' little Toby's prattle sayin': "*W'y daddy, I is heah!*"

Den I draws de bow mo' softly, as a voice dess seems to say:  
"Feah not, Toby, I am wid thee, Lo! I am wid thee all de  
way;"

Den I kno's de Lawd's a-speakin' an' he'll lead me by an' by  
Up to little Tobe an' Dinah, to de T'anks-Gibin' in de sky.  
Peoria, Illinois.

### My Little Man.

BY KATHLEEN WATSON.

#### Chapter V.—Continued.

Now, I happened to remember that a certain earnest member of our party had caused posters to be fixed up here and there on which, in large letters, was inscribed: "The flowing tide is with us," and that some wag of the opposite side had gone round, presumably while the enemy slept, and printed underneath: "The flowing tide be jiggered, then!" So I referred my little boy to this, and by its means succeeded in arriving with him at a favorable conclusion of the matter.

At last the decisive day dawned and declined. The fight had practically been fought out to the bitter end, but there still remained much for the supporters on both sides to do in organizing ways and means by which the outlying and most distant voters could be brought to the poll. The utmost excitement, coupled with good humor, prevailed. Immense processions were formed, the people keeping step to the particular

catchwords of their party, which they sang out as they went along. Flags, colors, mottoes, banners were flying everywhere. As the time drew on toward midnight, when the result of the polling was to be declared, the excitement waxed to a furious intensity, yet happily never got quite out of bounds.

Now, Waldo had pleaded passionately, desperately, to be allowed to be with me at the critical moment of declaration.

"If you win, I must be there to say 'Well played!' and if you lose I must be there—more than ever, Nell."

"To say——?"

"To say 'Tried indeed! tried indeed!' my dear old Nell!"

After that one can scarcely think of the stoniest heart that ever beat refusing him. But it was Barbara whose word was law supreme in things of this sort, and for a long, long time Barbara, gently but firmly, turned her deaf ear to our united and most persuasive arguments on the subject.

"It were just a-flyin' in the face of Providence," she persisted; "and even Providence has limits to its patience, and wouldn't never abide such out-and-out audacious recklessness, as the sayin' is."

After a struggle almost as keen as that of the election itself, we got her round at last to our way of thinking; but she positively insisted that Waldo should stay quietly at home all day, instead of driving about in search of such doubtful quarry as Josiah, as he had planned to do. Afterward she told me how, lying on his sofa, which she drew up under the limes for him, he spoke but very little during that long, warm summer day, and when once she asked him what he was thinking of, he answered her: "I am not thinking, Barbara. I am only saying: 'Please, God, may Nell win!'"

So, late in the soft, dark evening, when the stars were shining, and the dew lay on the meadows, we drove alone together by the park, the village, and the old brown road that led to the little town where the results were to be told off. They cheered vociferously as we passed through the village, and when we reached the town a perfect storm of greeting burst upon us, and if there were any counter-groans from the other side we never heard them. Suddenly a voice from the crowd shouted:

"Three cheers for the little 'un! Three cheers for the little 'un!"

The response was so spontaneous and pronounced, so loud and long, that to listen to it thrilled me through with a passionate pride. I looked down at my little boy. He caught my hand and clung to it hard; it seemed to me that he was feeling rather nervous, but his tiny face was one dear happy smile; and while he waved his cap to the people, he said to me:

"Isn't it beautiful, Nell dear?"

#### Chapter VI.

Amidst the deafening applause, we pulled up at the hotel in the old square and proceeded to the balcony, where, amongst the flags and palms, some kind hand had provided a deep-cushioned recess for Waldo. Not many minutes after the clock in the church tower had sounded midnight, the result was proclaimed aloud, and every ear might hear that—well—let us say that—Waldo's Nell—headed the poll, with a thousand votes odd to the good!

I smiled down at Waldo. His breath came and

went very hard. He was beyond words.

Amidst the cheers, the storm of congratulation, the confusion of handshakings, and the clamor in the square below, I rose to say a few words of thanks to the honest souls who had stood by me so loyally. My own emotion prevented me from expressing myself in anything but the merest conventional platitudes. But when I had finished and the boisterous applause had somewhat died away, a voice—it turned out to be none other than that of Josiah Webb—called out:

"Let's have a look at the little master! And one word—just one word—from the little master!"

Then the whole square took up the refrain, and the excitement got so intense that, rather against my will, I bent down to Waldo and said:

"Can you thank them, dear old man?" and he answered me that he would try.

I lifted him high in my arms above the flags and ferns. His face showed very pale in the torchlight glow, his curls fluttered in the night wind, his left arm was around my neck. A great and sudden silence fell on all the square, and in a moment or two his dear voice, with a tiny tremble in it, slowly struck the air:

"I cannot say anything to you. I am only a little boy. But I do 'dratulate you ever so much. Because you have got the best man in all the world on your side. *My father said so!*"

I shall not attempt to describe the tremendous roar of enthusiasm that followed on this and brought the proceedings of that unique election day to a close. Words of mine would be powerless quite! With chivalrous generosity and typical of the way in which an Englishman can bear defeat, my opponent came round to us, and, taking Waldo on his knee, remarked laughingly:

"Had I had a Waldo on my side, what a vastly different total I should have made!"

After this we had some long, quiet talks together, my little boy and I. When I was busy, he would lie with his books and pictures in Barbara's room or under the limes; at other times we were inseparable. We played and drove together, and he was never tired of listening whilst I told or read of the exploits of the heroes of olden times. But with a terrible pain I noticed he grew thinner and thinner. His back now began to ache severely and he could no longer run in and about the gardens and the stables, and talk with his dear familiar friends in those same places as of old. But his gaiety and gentle little charm of manner never forsook him; no matter how sore his pain, his tiny arms would be outstretched in an ecstasy of welcome whenever I approached.

The local physicians agreed in deciding that an operation should be performed on him, but I could not bring myself to consent to this without the advice of the great children's specialist who had examined him on his arrival in England. So, later on, when Parliament re-opened, and I had to take the oath as new member, and deliver my maiden speech, and attend to many things which required my presence in town, we went up together, Waldo and I, with dear old Barbara, whom wild horses could not have torn from Waldo's side, as adviser and attender-in-chief. We expected to be away for several weeks, or even months, as I was told that the drier air of the metropolis would be much more beneficial for Waldo than the damp, moist air of Devon.

On the last afternoon at home he strangely but sweetly insisted on a solemn leave-taking of all and everything around. The bees in their hives, the trees,

the orchard and fruit-gardens, the horses and the cows, his father's favorite haunts—nothing escaped that loving little memory. In the evening the boys of the cricket elevens came up and after tea he gave them each a little present, bought according to his own wish and from his own pocket-money. The next morning, as we drove through the village to the station, he left small tokens at their cottages for divers of his friends, while to Josiah Webb, who was slightly lame, he presented a stout walking-stick, near the handle of which, on a silver band, was inscribed, "*Noblesse oblige*," the whole idea being originated and planned out by my darling. The tears stood in Josiah's hard, bleared old eyes. I do not think it is on record that he ever again had recourse to his former expression concerning the *Noblesse* of his country.

(To Be Continued.)

## THE MINISTER'S WIFE.



HERE is a bit of personal experience which I hope will touch an answering chord in the heart of some other minister's wife and bring a helpful response. Address Phebe, care of The Christian Century.

"I am a minister's wife and, knowing that your paper must reach many a minister's home, I should like to know if there are many minister's wives who feel towards the ministry as I do. I suppose those wives whose husbands have large wealthy churches do not know anything of what I am going to say, but my husband, although a gentleman, a college graduate and a good preacher, through lack of robust health and "push," which seems in these busy days to be of quite as much account to the minister as to the store clerk, has not been able to climb up the ladder as high as a city or wealthy church. We have now a parish in a country district covering some ten miles; the church stands quite alone, one mile from the nearest house; the parsonage is two miles distant. In winter the roads are frequently impassable. There are 165 members in the church and our salary is \$500 annually. We keep a horse and chickens. We have to pay \$35 rent for the parsonage; it is a comfortable house, but so lonely sometimes in winter. The summer is charming and we are kept busy attending meetings, paying pastoral calls and caring for our garden. Our salary is paid very irregularly, frequently not one-half is paid until the close of the year; coal is expensive and much is used because of the intense winter cold.

"I help my husband in every possible way. I take care of the children in the church. I have formed them into a "Band of Mercy." From forty to sixty children meet me every Saturday in the church vestry; some of these come ten miles, "five each way." In winter this work is entirely suspended. I teach them to sing and give them lessons on temperance, kindness to dumb animals, etc.

"I find myself getting sick at heart and discouraged frequently. We work very hard. We live honestly and always pray for Divine guidance to do the right thing at the right time. However carefully I plan and scheme I find the struggle to make both ends meet very severe. We hesitate to complain that the salary is small; this we feel would elicit the remark "that all the ministers today care for is money."



We are very successful here; our church being almost full every fine Sabbath. The Sunday school is large. God is indeed blessing us spiritually, and perhaps one ought not to trouble if our clothes are shabby and the table sometimes bare. But the life in a worldly sense is a hard one to me, because I know God would have it otherwise. He, I think, would have his children live in every way beyond reproach, and this can hardly be done if the minister does not get his due. Perhaps others who see this will write and will be able to say something that will cheer us."

What do the ministers' wives think about the question of calling? Shall they call with their husbands or is it better for each to go alone? Which way can the hearts of the people be best reached and the call be made helpful? Let me know what your thought is on these points.

PERSIS.

## THE QUIET HOUR.

(The International Bible Reading Association Daily Readings.)

BY THE REV. ALEXANDER SMELLIE, M. A.

### MOSES AND PHARAOH.

"In all their afflictions He was afflicted"—Isaiah 63, 9.—Monday, December 24—Exodus 11: 1-10.



PHARAOH is a free agent all through. He is not tortured on the rack, he is not held over a slow fire, until he relaxes his despotic grasp on the Hebrew bondmen. After every demand of God there is a respite, a pause, an opportunity to ponder. Thus it is still. The King of kings lays no irresistible compulsion on me. I must decide for myself. I may harden my heart, or I may flee to the Savior of my soul.

Pharaoh is ten times reproved, but he always persists. He is subdued again and again, yet again and again he rebels. One day he humbles himself under the mighty hand of Jehovah, and another day he is up in arms against the God of Israel. Even so, in me, in my stout and proud self-will, there lies this awful power of contradicting and opposing my Maker. I can travel from bad to worse; I can sink myself deeper and deeper down.

Pharaoh reaps the bitter harvest at last of the evil seed he has sown. Ah, let me read the lesson of the sorrowful history, so old and yet so new, patriarchal in its antiquity but modern in its recentness. The war is guilty, and the battle is bootless. What can I do in the day when God contends with me? It is a fearful thing to fall into his strong and holy hands.

Tuesday, December 3rd.—Exodus 8:20-32.

"Swarms of flies"—I am struck by the little things which may become the instruments of God's vengeance.

The Talmud has a wild and weird legend about the death of the Emperor Titus, the conqueror of Jerusalem. Jehovah, it says, sent a gnat to creep into his nostrils and lodge itself in his brain. For seven years the restless insect gnawed the vital tissue. One day, when the tortured prince passed a blacksmith's forge, the thunders of the hammer seemed to startle and arrest it. Four pieces of silver the sufferer gave daily, to have the noise continued in his ear without ceasing. At the end of thirty miserable days, the insect became accustomed to the clang, and resumed its ravages. And Phineas, son of Erouba, was present

with the nobles of Rome at the death of the Emperor. The Jewish witness reported that, when the head of Titus was opened, the creature was discovered as big as a swallow, with a brazen beak and claws of iron.

It is an idle fable; but it has a solemn lesson. By weapons which seem small and trifling God can gain his victories over me. With a snowflake he broke the tyrannous power of Napoleon. Ah, let me not be so infatuated as to fight against him; it is so easy for the Lord Almighty to prevail over all my stubbornness and rebellion.

Wednesday, December 4th.—Exodus 9:1-12.

The dumb driven cattle suffer through the sins of man. Let me so live that I shall bless not only my human brothers and sisters, but every creature of God's making. "He prayeth best who loveth best all things both great and small." I remember how Francis of Assisi was the friend and confidant of the animals—the wolf, the ass, the sparrows. I remember how Matthew Arnold sang the elegy of Geist, with all his life and all his love crowded into four brief years. I remember how Louise Imogen Guiney bewails the absence of that true field-fellow of hers, who roams no more by her side even although "the gusty morns are here."

My life should, by the grace of God, be so sweet and holy and beneficent that the very beasts and birds will rejoice in its radiance and will feel its tender grace. The whole creation "groaneth and travaileth in pain"; let me not deliberately add a single pang to its anguish.

Thursday, December 5th.—Exodus 9:13-26.

Why does God linger so long with Pharaoh, sending penalty after penalty before the supreme stroke falls? Partly for the sake of the wrongdoer. He must have room, he must have occasion, for repentance. And, if he will not repent, he must be left without excuse even in his own eyes. Every single rag of self-justification must be swept away. He must see and acknowledge his evil, though he clings to the evil, and in sheer wantonness and falseness and unreason persists in following after it. But O, may I not have this terrible and hopeless revelation. May I not, like Shakespeare's Richard, "hate myself for hateful deeds committed by myself."

And partly for the sake of his own glory God pursues this course. "That thou mayest know that there is none like me in all the earth"—that, also, is his motive. He must be recognized everywhere for his hatred of sin and yet his long-suffering forbearance towards the sinner, his holiness and his pitifulness, his majesty and his mercy. I wonder whether I can rejoice in a God who is just as well as kind, who "has no fellowship with the unfruitful works of darkness," who is Light of light no less than Love of love.

Friday, December 6th.—Exodus 10:3-15.

That is a precious word of God by the mouth of his servant Joel, "I will restore to you the years that the locust hath eaten."

The field of my own spiritual nature—have not the locusts of neglect and sin made it barren and desolate? I might have been much wiser, much stronger, much holier. I might have grown far more in the grace and knowledge of my Lord Jesus Christ. Today I ask pardon for the defective and erring past. Today I seek grace for a better future.

The field of my neighbor's soul—have not the locusts of indifference and carelessness rendered me unmindful of it? I have not sought the Spirit of God, that

I might minister effectually to my friend. I have not helped him as I should, in his doubts and perplexities and temptations. Ah, may the Holy Ghost baptize and anoint me now for this most needful and most blessed work.

The field of the kingdom of Christ—have not the locusts of selfishness and indolence unfitted me for cultivating it? How little I have honored and aided the Master, who laid down his life for me! I have been ungrateful, remiss, heedless. Lord, rekindle the heavenly fires on the cold altar of my soul.

Thanks to be him, he can and he will restore the dreary years which the locust has eaten.

**Saturday, December 7th.—Exodus 10:16-29.**

"There shall not a hoof," Moses said, "be left behind." Thus I am bidden forsake Egypt utterly and wholly. I must allow none of my belongings, none of my desires, none of my loves, to remain in the sinful land. My God wishes me to be absolutely sanctified and set apart for him.

There are certain practices, certain modes of speech and life, certain amusements and indulgences, of which I cannot say that they are actually sinful and defiling; that would be passing a hard judgment on them. But, if I am a true and sensitive Christian, I shall feel that, if I participate in them, I am lowering myself somewhat, I am taking away from the clearness of my testimony, I am blunting the edge of my holiness. Egypt is not so completely abandoned as it ought to be. So may God strengthen me to deny myself everything which would retard and hinder Christ in his cleansing of me.

**Sunday, December 8th.—Psalm 10:23-38.**

The sinner cannot do all the sin he would. God's judgments repeated again and again, hem Pharaoh in. And there are more merciful checks and barriers and restrictions.

For instance, there is the Word of the Lord. In India, in China, in Japan, there are people with intellects, emotions, aspirations, like mine; and yet they are abandoned to the vices of paganism. Why am I outwardly better? Because the oracles of God are mine, and because the truth in Jesus permeates the atmosphere I breathe.

Then there is the Spirit of the Lord. He acts on my mind and my will and my conscience and my heart. He quenches unholy thoughts. He drives away vain imaginations. He reins in fiery passions as with bit and bridle.

And there is the Providence of the Lord. He renders it difficult for me to transgress. I am set down amongst all sorts of sobering and educative and helpful influences: the laws of a Christian country, the usages of society, business relations, godly friends, the sweet ties of home, the chastisements of my Father in heaven.

"All these fences and their whole array" he raises round me to hinder me from sin. Have I thought about it? Have I wondered at it and thanked him for it?

Dr. W. E. Barton of Oak Park has been trying his hand in the writing of a catechism. The opening question is, "Apart from the things which you believe, hope or imagine to be true, what do you know?" *Answer*, "I know that there is a world and that I live in it." This is a plunge into philosophy with a vengeance. But perhaps there is wisdom in it, inasmuch as the child is a true philosopher.

## FOR BOYS AND GIRLS.

### *The Little Champion.\**

BY CARMEN SYLVA (QUEEN ELIZABETH OF ROUMANIA).



HIS was the nickname the other boys had given young Arnold, because he could not see any creature in distress without going to its assistance. If a fly fell into the milk he held out a blade of grass for it to escape upon, and when he one day saw a snake about to swallow a poor little frog he killed the cruel reptile just in time to save poor froggy's life, though the little creature could hardly believe itself to be safe, and could only sit there staring at its rescuer with its great big eyes, whilst its poor little heart still went pit-a-pat, pit-a-pat!

Another time, as Arnold was passing a pond, he saw three boys busily engaged in trying to drown a little dog. They had tied a rope with a stone fastened to it round its neck, and threw the poor animal right into the middle of the pond before Arnold could come up to them. Quick as thought he flung off his clothes, plunged into the water, and swam straight for the spot where the bubbles rising to the surface showed the death-struggle going on below. He dived and brought the poor little dog up in his arms, quite limp and motionless, but yet alive.

"You wicked boys!" he said, panting for breath and drying the little animal carefully with his handkerchief; "you wicked boys! I will have nothing more to do with you. I will never play with you again!"

"We did not want to do it," began the youngest boy, and then the second one took heart and said: "We really did not want to do it—we all cried, for we are very fond of Fluff, but my father said"—and here he stopped and hesitated, not sure whether to go on.

"My father says we are too poor to keep a dog," the eldest boy broke in defiantly, "and so we would rather drown him ourselves than let any one else have him!"

"And you shall keep your dog, but in future I will feed him. It is little I have, but I will give it you that you may get him something to eat at once. I have only these three pennies, but that will be enough to keep off hunger for the moment."

But what was the surprise of all when Arnold pulled his pence out of his pocket to see three gold pieces—three bright, new gold pieces, that rang as only gold can ring! The brothers stared at Arnold, who looked just as puzzled himself, and stammered out: "What does it mean? I never had a piece of gold in all my life!"

The others, who at first could hardly believe their eyes, now began to feel somewhat in awe of him, and said: "Feel again in your pockets; perhaps you have turned into a Goldman!"

But the pockets were both empty, and the children separated. The puppy, however, stoutly refused to go with the little wretches who had tried to drown it, and kept coming back to Arnold and taking refuge between his legs. "Well, then," he said at last, "the dog must stay with me, and you must keep the money

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in payment. I shall take care of him and bring him up. And as for the gold, you need not be afraid; it was not come by dishonestly. It must be fairy-money, and if I find any more you shall share in it!"

Not long afterward one of the three brothers fell into the pond himself. Arnold heard the screams a long way off, and saw a group of children standing shoulder to shoulder round the edge of the pond, on which floated a big empty washtub.

"He has fallen in there! he is under the tub! he will be drowned!" they all shouted at the same time, while Arnold did the only sensible thing—threw off his clothes and swam out toward the tub. Giving it a little push, he dived and reappeared holding by the hair the already unconscious lad, with whom he swam to shore. The children, who had looked on breathlessly, now crowded round them.

"Is he dead?" they asked.

"No, his heart still beats feebly."

They rubbed him, turned him over on his face that he might bring up the water he had swallowed, and at length he opened his eyes. His brothers had stood by rather crestfallen, and dreading the beating which they might expect for their valiant conduct.

But Arnold with a sudden resolve held out his cap. "Who will give a little help to the shipwrecked sailor? A small contribution, I beg, for the gallant seaman!"

The children thrust their hands in their pockets, and wonderful to relate! each copper piece was instantly changed into gold; even a button, which one boy had dropped in as being all he possessed, was turned into a gold button. They all stared open-mouthed, then perceiving that another of their number, who had pretended to have nothing to give, not even a button, kept looking disconsolately into the palm of his hand, they rushed round him and burst into ringing laughter, for his hand was full of sand and splintered glass.

"You were not quite so poor, then, as you made out?" asked Arnold, who had suddenly gone up in his comrades' good opinion on account of this new wonder, for until then few had credited the story of the transformation, and rather inclined to believe he had helped himself from his father's money box.

"Who? I?" said the boy, turning very red.

"Well, well," said Arnold, "let us say no more about it; you need not tell us anything, we all understand! Only tell the truth next time!"

The treasure was too large for the children to keep it secret, so they all accompanied the boy who had just been saved from drowning to his home, and there related what had happened. Many questions were put to Arnold, but he knew no more than the rest. The glass splinters, too, were shown, much to the confusion of the little miser, and no one ever learned how much he really had in his hand.

Arnold was now made much of, and for a long time people were always expecting that some new marvel would occur. Many thought it a very fine thing to have among them a lad of such wonderful powers that he could at any moment turn pence into gold pieces—and also gold pieces into glass, some of the shrewder folk observed. Meanwhile, the wonder did not repeat itself.

The little dog Fluff was always close at his master's heels, except when they happened to meet his former owners, and then he took care to go well out of the way to avoid them. These boys retained, however, a somewhat uncomfortable sense of obligation to Arnold, and they resolved to let their playfellows share in the riches he had heaped on them. So they planned a

day's excursion into the woods, and all set out with their specimen-cases, filled with bread and butter and sandwiches, slung over their shoulders, and with Arnold as guide, for he knew every inch of the way and all the shady nooks and corners and freshest streams.

He was on the best of terms with all the wild creatures; the squirrels played hide and seek with him, the little lizards ran fearlessly into his outstretched hand and the birds hovered close round, for he brought something for each of them—nuts for the tomtits, meat for the blackbirds, apple-pips for the chaffinches and crumbs for the sparrows.

Just as the children were about to stretch themselves on the grass, to picnic comfortably, there came a sound of wind sighing through the trees, like tones of sweetest music, and before they could ask one another what it meant, a lovely fairy appeared before them. Her garments were besprinkled with dew-drops that sparkled in the sun; her snow-white hair fell to her feet, and was even brighter and more glossy than the threads of flax on the distaff she held in her hand, though each of these shone like silver and was as delicate as the petals of newly opened flowers. She was neither young nor old—she was simply beautiful; and the children stood with their eyes fixed upon her, waiting to hear what she would say. And when she began to speak her voice was softer than the breeze, and sweeter than music, and low as the hum of bees, and clear as a silver bell. All could hear her; it was as if she spoke to each one alone.

"You have come into my woods without waiting for an invitation, that is why you have not found the table laid. Follow me now and I will lead you to the banquet which I have had prepared for my guests."

They all readily followed the beautiful fairy who invited them so kindly, and they came to a lovely spot where they had never been before. It was a wide meadow, shut in by beech trees, and with a brooklet forming a waterfall on the one side. The ground was so thick with flowers their brilliant colors almost dazzled the eyes, and the trees were so full of birds their branches fairly bent beneath the weight.

"Sit down, all of you," said the fairy, "and the feast shall be served in a trice!"

She waved her hand and the birds came flying toward her carrying rose leaves in their little beaks. Before each guest was placed a rose leaf containing a tiny patty, very tiny, thought the children, for their good appetites, but they did not like to say so. Another flight of birds brought little silver spoons, and squirrels followed bearing acorn cups full of nectar that had so exquisite a perfume and tasted so good the children regretted the diminutive size of the goblets even more than that of the rose-leaf plates with the fairy patties.

(To be continued.)

In the missionary conference of the young men from college at Northfield, Professor Drummond had happened in an address to refer to cant. When the hour came for him to answer questions, one of the students asked him what he meant by cant. "There is," said he in reply, "such a thing as the religion of a young man; and there is such a thing as the religion of an old woman. Now when a young man talks as if he had an old woman's religion, that is cant."



## NOTES AND PERSONALS

Morgan Morgans is in a meeting at Walnut, Ill.

J. H. Painter is holding a meeting at Antioch, Iowa.

Clinton Aber has taken charge of the church at Stanhope, Iowa.

D. F. Snider of Sac City, Ia., is in a meeting with J. T. Nichols of Vinton, Iowa.

Meade E. Dutt reports one addition at Seymour, Ind., and says that church is on the up grade.

C. W. Dean preached at Toluca, Ill., last Sunday. He is conducting a meeting at Harvey, Ill., where he was formerly pastor.

The new church at Cairo, Ill., will be dedicated Dec. 1, and the dedication followed by a meeting by Bro. H. W. Ceiss of Hamburg, Iowa.

There were fifteen additions to the church at Jacksonville, Ill., where R. F. Thrapp is pastor, during the months of September and October.

J. Stuart Miller of the Second Church of Austin, Minn., reports three additions by letter recently. The church there intends to hold a meeting soon.

Notice the "New Money Raising Plan" as advertised on another page and give it a trial. If it is not good report the fact to us. We believe it is all right.

Eighteen additions at last report from the Omar-Sprague meeting at Waukegan, Ill., where W. O. Thomas is pastor. Prospects good for a number more.

A message from Wilson and Huston at Rushville, Ind., came last week just a few minutes too late for admission announcing 196 additions and Sunday school doubled.

A. R. Adams of Clarksville, Iowa, is in a meeting with home forces. The meeting is ten days old with seventeen additions. S. S. doubled and a Y. P. S. C. E. organized with twenty-seven members.

I. H. Fuller of Corning, Iowa, reports thirteen additions in a recent three weeks' meeting at that place. T. Howard Sweetman and wife assisted two weeks. Bro. Fuller says: "Prof. Sweetman and wife are indispensable in a good meeting."

The meeting at Rushville, Ind., by Wilson and Huston closed last Sunday night with 258 additions, 31 last service, 12 of whom were men. The church debt was raised. This makes a total of 1,489 additions for these evangelists since Jan. 1st. They go next to Ionia, Mich.

Jas. Small writes as follows from Bedford, Ind., Nov. 20th: "Closed a two weeks' meeting at Orleans, 15 miles from Bedford, a few days ago, with 66 additions, mostly by baptism. The

church at Bedford is doing this kind of missionary work right along with its pastor. Two baptisms here last week."

B. S. Ferrall of Watseka, Ill., writes: "Interest in church work here is quite marked. Am preaching a series of chart sermons on 'Steps to Pardon and Victory' to fine audiences. A husband and wife were added to the church yesterday. Took one offering for state work at the morning service."

William Drummatt of Shelbyville, Ill., baptized three young ladies last Thursday evening after prayer meeting, making five at that place since last report. Bro. Drummatt has organized a large midweek Bible class. He preaches the union Thanksgiving sermon of the town.

Forrest D. Ferrall, who has been the successful pastor at Pleasantville, Ia., has closed his work there and taken the pastorate of the church at Ames, Iowa. He reports three additions there last two Sundays. Pleasantville needs a pastor and deserves a good one. A. J. Reims is president of the official board.

Will F. Shaw, pastor of the First Christian church of Charleston, Ill., writes: "I can put any church in Illinois in communication with a splendid young preacher, a graduate from Wolfville, Acadia and Lexington, Ky., with four years' successful work in the ministry of the Word. He can begin work at once."

J. C. Coggins is in a meeting at Sidell, Ill., to continue two or three weeks. Bro. Adam K. Adcock, the pastor there, will fill the Tabernacle pulpit at Decatur, Ill., in the absence of Bro. Coggins. The union of the two churches of Decatur as announced a few weeks ago did not succeed and the two churches continue separately.

The Ministerial Association of Springfield, Ill., recently passed resolutions endorsing the Illinois Anti-Saloon League, its platform and effort to secure the passage of a comprehensive local option bill which will establish the principles of popular control of the saloon by mandatory direct vote. The call is made on all pastors of the state to adopt the Illinois Anti-Saloon League as the agency for securing local option.

L. L. Carpenter of Wabash, Ind., writes: "On Lord's day, Nov. 17, we had the pleasure of dedicating a beautiful house of worship at Metz, Ind. Thirty-six years ago we dedicated the old house at this place. We found a debt of about \$1,000 to provide for. This was easily raised, with a surplus of about \$200, so that there was great rejoicing on the part of all. Bro. Smith, a young man of great praise, is the successful pastor of the church at Metz."

George F. Hall still continues in the meeting at Akron, O., and attracts large audiences. On Sunday, Nov. 17 at 3 o'clock p. m. he delivered a lecture on the subject "What Akron Needs," which was received by the

large audience with great satisfaction. Among other things he said that he had just called up the chief of police and upon inquiry ascertained that there were 180 saloons in Akron. This he multiplied by \$275, the annual license fee, which gave the earnings of the city of Akron from the saloon business \$49,500 annually. These saloons, he calculated by low estimate, received from the citizens of Akron \$1,126,800 annually. Then he showed what the city could accomplish by turning this into a fund for public improvement instead of over the counters of the dram shops of the city. With this amount he estimated that Akron could construct a \$100,000 Y. M. C. A. building, four \$50,000 libraries, four \$50,000 hospitals, a large \$100,000 public bathing building, one large \$200,000 auditorium, a \$200,000 city hall and still leave the city with a balance of \$126,800 in its favor for other public improvements. But he showed that instead of receiving such contributions annually as these, the city was satisfied with a license fee of \$49,500. "And all of this," he said, "to say nothing of the widows' tears, the crying of starving orphans and the lamentations of lost souls." During the services of the day there were several confessions and baptisms.

## HORSE BUCKED.

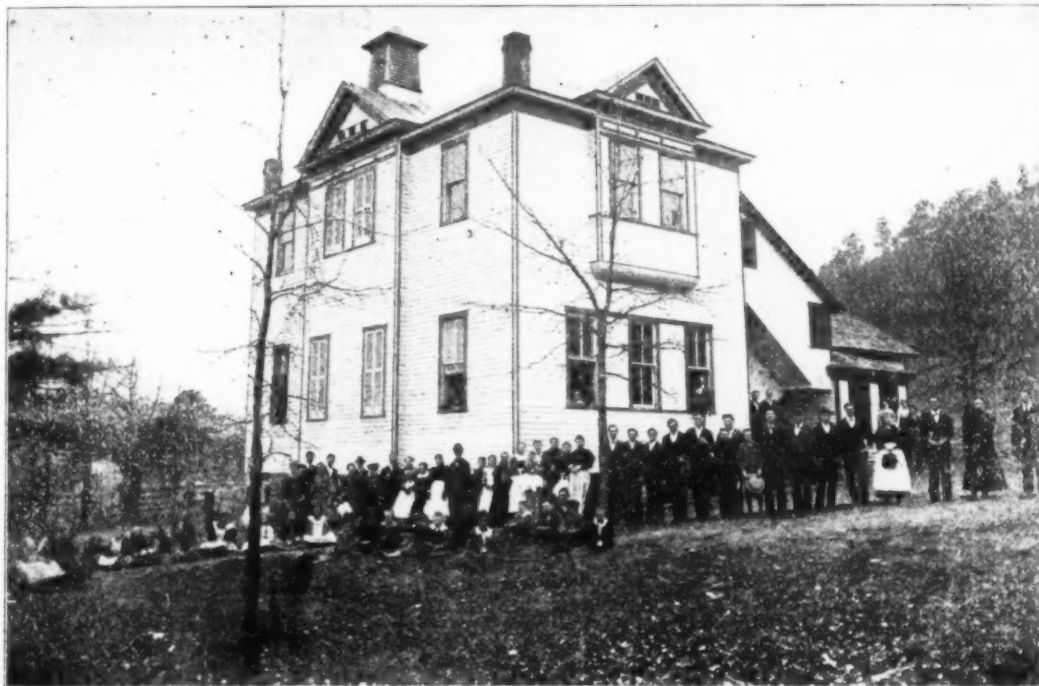
### Rider Severely Hurt.

A Cincinnati man visiting in Texas, on a ranch, was thrown from a horse and so severely injured that his life was despaired of. He takes pride in telling how food saved his life. The heavy drugs given seriously injured his stomach and as he says "It seemed I would soon have to starve in the midst of plenty. My stomach refused to digest food and I ran down from 165 to 133 pounds. When my appetite failed I was ready to give up, and it looked as though I would soon 'wink out.'"

"One morning the foreman's daughter brought in what she called a splendid food, and it turned out to be Grape-Nuts. A little skeptical I ate it and found it was good, and just the kind of food I could keep on my stomach which had been almost burned out by the vile drugs.

"I felt that I had obtained a new lease of life for improvement set in at once. A week later I was weighed and had gained two pounds. My weight has since steadily increased by the constant use of Grape-Nuts, and I am now better than I have been in years, as my friends will all testify.

"In all kinds of athletic sports I notice I have a greater reserve force than formerly, for which I am indebted to Grape-Nuts. Taken in moderation, it is the greatest food of its kind in the world, being equally well adapted to athletes and invalids." Paul Alwin Platz, 1906 Biglow Ave., Mt. Auburn, Cincinnati, O.



*Mountain Mission School of the C. W. B. M., Morehead, Ky.*

### **THE SPECIAL DAY OF THE CHRISTIAN WOM- AN'S BOARD OF MISSIONS.**

The first Lord's day in December has been set apart by the national convention for the purpose of placing the work of the Christian Woman's Board of Missions before the churches. The executive committee of this organization asks for a general observance of the day. It is hoped pastors will heartily co-operate with the auxiliary societies to make the day successful, and in congregations where auxiliaries have not been formed that they will effect an organization. Literature giving information concerning the fields and forces in which this society works will gladly be furnished pastors. Address the secretary, Mrs. Helen E. Moses, 152 East Market street, Indianapolis, Ind.

This organization is maintaining schools and churches in thirty states and territories in our home land and is also working in Jamaica, India, Mexico and Porto Rico. It supports thirty schools with an attendance of 2,500 pupils. The lines of work in operation are evangelistic, pastoral, educational, industrial, medical, orphanage, village, zenana, railway, colportage and leper. There are 106 workers employed in the United States and 61 in other fields. Twenty-one stations have been opened in Jamaica, six in India, one in Mexico and one in Porto Rico. Four orphanages sheltering over 500 children have been established and

well maintained. These are located at Bilaspur, Mahoba and Deoghur, India, and Bayamon, Porto Rico. The work in each one is progressing. From Bilaspur, India, comes this word:

"The older Orphanage girls are a source of great joy to us. Most of them try to lead earnest Christian lives, and show both in school and at home their desire to serve their Lord and Master. They have a very good influence over the Hindu and Moham-medan girls who come to school. Some days ago a young Brahman, an inspector of schools, who is very much inclined towards Christianity, came to me and asked me if I would not allow his young wife to attend the Chata school. He said he wanted her to come to our school because he would like her to associate with our girls. He remarked that, although they were educated, they remained simple and modest in their ways. This young man has seen a good deal of our girls in his capacity as inspector of schools."

From Mahoba, India, Miss Rawson, the present orphanage mother, sends this message:

"It is a blessed work to which you, dear sisters, have sent me, and I am striving to do it conscientiously and 'in the power of his might.' It is a most hopeful work, too, when we contrast our children with those about us. They are having principles laid down within their hearts which will make it impossible for them to become a part of the old life when they go out from us. There are those among them who love their Heavenly Father and his Son with earnest, loyal hearts, and

there will be more and more as the years go by. How tenderly he must look down upon these little ones!"

The message from Deoghur, India, is: "The household work, including washing, is done entirely by the girls. Several have developed good superintending ability. One girl has had charge of the orphanage storeroom. With two assistants, she puts it in order every Saturday morning. Saturday is market day, and as the provisions come in she receives and weighs and arranges in order the week's supply of grain and vegetables. Twice a week she receives and sees that the meat man properly weighs the meat. Twice each day she weighs out provisions for the superintendents of the two cooking classes. A number of the girls are good cooks. All learn to cook as soon as old enough. One is an excellent cook, and is a fine manager as well. She ordered and superintended the preparation of our Christmas dinner for 150 people, children and guests. This dinner, cooked by the girls without assistance, was a success in every particular."

And from Bayamon, Porto Rico, comes this word:

"We have forty-six girls and have had to turn many away. We are glad to say that the work has withstood the storm of opposition and now receives praise where once it received censure—that now it is more perfectly understood where once it was misunderstood. There has been a wonderful improvement in all departments of the work. The girls have improved in their methods of housework. They

sew nicely and have advanced rapidly in their school work, considering the time spent upon it, for it was only possible to give four half days of each week to this work. Morally they have improved, for their standard of right and wrong is much higher than when they came. Five of our girls have confessed the Savior during this year, and there are others who are ready as soon as they understand the way more perfectly. God, in his wisdom, removed from our midst one of our girls—took her to that beautiful home not made with hands. God has richly blessed us in this, the first year of our work, and the outlook for the future is very hopeful."

This is but a glimpse of one line of beneficent work carried forward by the systematic gifts of the auxiliary workers.

The watchword of the organization for this year is Information, Inspiration, Realization; fifteen thousand subscribers for the "Missionary Tidings"; 50,000 women and \$150,000. We trust the churches will generally observe C. W. B. M. Day and that these aims, which are none too high, may be reached.

#### OUR PLEA FOR UNION AND THE PRESENT CRISIS."

I have read with great pleasure the little volume of Prof. H. L. Willett on "Our Plea for Union and the Present Crisis." It is a timely and able discussion of the attitude of the Disciples toward other religious bodies, and the status of their plea for the union of Christians, upon the basis of apostolic Christianity. Claiming that we cannot be, by very virtue of our message to the religious world, a denomination, "but only a voice, like John of old, proclaiming the coming of the kingdom of God, and denouncing the sins which hinder its realization," it is the purpose of Prof. Willett to inquire into the spirit in which we have borne this testimony, and the promise of success which seems now visible. That, in the advocacy of this non-sectarian plea, some of us have shown a sectarian spirit, which has hindered, rather than furthered our object, surely none of us will deny, except those who have plainly manifested that spirit, and therefore prate most loudly of their "soundness." It is possible, therefore, as Prof. Willett well says, that "We need, perhaps, to make as much concession in our disposition and spirit as others in their reforms of teaching and practice." The whole argument tends to a plea for broader Christian sympathy, and closer fellowship among the people of God in practical work for the good of men, rather than for any change in the features of our preaching, or the manner of our practice.

The purpose of the Disciples is admirably stated. "It is not the church life in the primitive years to which

the Disciples have sought to point the Christian world, but to the ideals of that church as contained in the teachings of the Master and his Apostles." This is a sufficient answer to the objection often made, that the primitive church was very deficient in its moral standards, or even its intellectual apprehension of the gospel of Christ. We are not seeking to reproduce their errors, but the perfect model set before us in the inspired word of the Savior and his special ambassadors. This is why we are not at liberty to change in any way the ordinances of the gospel, to accommodate the prejudices or preferences of the conscientious candidate for fellowship in our churches. While we can to the utmost respect his convictions, and recognize his Christian character, we must be loyal to the enactments of our Lord and Master, as embodied in the two ordinances of baptism and the Lord's Supper. Prof. Willett says, "We cannot discard them, nor change them, nor empty them of their significance without being wiser than our Master and thus failing to catch his spirit, which is the essence of the Christian life."

Perhaps the part of Prof. Willett's argument which is likely to be most widely misunderstood, and therefore denied, is that in the sixth chapter, where he raises the question, what will be the effect upon our separate existence as a people, when our plea is finally accepted by the Christian world? He answers that we must surrender each separate organization, and be merged into the general body of believers. He says: "The persistence of the Disciples in a separate organization after the general acceptance of the principles for which they plead would be as meaningless and illogical as the survival of anti-slavery societies in our own time, or the perpetuation of anti-saloon leagues after the saloons shall have disappeared." Rightly understood, this statement cannot be controverted. The "general acceptance of the principles for which they (we) plead," would lead to the abandonment of all names and creeds, all doctrines and ordinances, except those plainly set forth in the Scriptures of the New Testament, and would result in obliterating all those distinctions which now destroy the unity of the Body of Christ. With the departure of these distinctions, the line of our separation from our brethren would disappear. If we have been true to our plea, we would not have changed, but the change wrought in others would bring them to the common ground which we already occupy. This has ever been the claim of the Disciples, that we occupied common ground, on which all God's children would stand, if they would but abandon the human elements in their teaching and practice. A truly Christian spirit on our part will vastly help in this consummation.

If we made any criticism on this volume, it would be that Prof. Willett exaggerates the extent to which a sectarian spirit prevails among the Disciples. Despite the outcroppings of such a spirit in some quarters where we might least expect it, I believe that the great body of our people are growing rapidly in tolerance and sane judgment. The hypercritical and censorious editor does not always represent even the readers of his own paper; and some preachers possess less of the broad spirit of Christian charity than the congregations to which they minister. Our movement is of God, and he will guide it to a glorious victory. And though its progress may be hindered by the failure of some to comprehend its true purpose and spirit, and by the very impatience which others may feel at its slow realization, we may believe that "now is our salvation" from sectarianism "nearer than when we first believed." This modest little volume seems to me to have a mission in bringing to us the recognition and practice, more generally, of the spirit by which the truth shall be at last brought to glorious victory.

W. F. Richardson.  
Kansas City, Mo.

#### TWICE TOLD TALES.

##### No Meat Extracted from Them by Some Who Most Need the Facts.

We have more than twice, told the reader, of the fact that he or she may perhaps easily discover the cause of the daily ill-feeling and the experiment is not difficult to make.

But there are readers who think truths are for some one else and not for themselves.

Some day the oft told fact will flash upon us as applicable when the knowledge comes home, that day after day of inconvenience and perhaps of suffering has been endured, the cause not being recognized or believed, although we may have been told of the cause many times over, but never believed it applied to us.

It would startle a person to know how many people suffer because they drug themselves daily with coffee. We repeat it, it is a powerful drug, and so affects the delicate nervous system that disease may appear in any part of the body, all parts being dependent for health, on a healthy nervous system.

Relief from coffee for 30 days has cured thousands of people who never suspected the cause of their troubles.

The use of Postum Food Coffee is of great benefit to such, as it goes to work directly to rebuild the delicate cell structures from the elements nature selects for the work. Relief from a heavy drug and the taking of proper nourishment is the true and only permanent method.



## CORRESPONDENCE

### AT OSAKA, JAPAN.

This is a city of a million souls and is the chief manufacturing city in the empire of Japan. As you approach it and see smoke stacks in every direction, you are reminded of Pittsburg, Pa. The number of factories is about 1,800. The city is growing at a rapid rate. The railroad depot is said to be the largest and finest in all the East. It is about like the depot at Columbus, Ohio.

This is a great center in which to plant the gospel. Ten missionary boards are at work here, represented by about fifty missionaries. There are five mission schools and several hundred students. The number of Christians in the city (of all names) is over 3,000. The oldest missionary is Dr. A. D. Hale of the Cumberland Presbyterian church, who has been here for twenty-six years.

The Foreign Society has been at work in this city a little over two years. Already there are seventeen believers and two Sunday schools. R. L. Pruett came here first. He is an excellent missionary and has the language well. He came to Japan as an "independent" missionary from Tennessee. The churches that sent him out did not provide sufficient support and he said he was soon the most "dependent" missionary in Japan. Since his appointment by the Foreign Society he has been doing most excellent work. He and his family live in the new mission home built by the Foreign Society. C. S. Weaver and wife are also stationed here. They have been in Japan only one year. They are working faithfully on the language. They came out from Illinois, where they are well known. They are delighted with their new duties. Miss Bertha Clawson is also in Osaka, living with the Weavers. She is supported by the church at Angola, Ind. She has been here three years and says she would not exchange positions with any one in America. She has been a good student of the language and is doing a most useful service. Three buildings are needed in Osaka. First, a home for C. S. Weaver and wife. They are now renting a house which belongs to the Church Missionary Society.

Second, we need a chapel where R. L. Pruett is doing work. The ground and chapel will cost about \$3,000.

Third, a chapel is also needed for the work of the Weavers and Miss Clawson. Their work is about five miles apart. I hope some friend will give the money soon for these buildings. We have expended only about \$12,500 for buildings in the whole empire of Japan. This is not enough for the great work we are doing.

We have enjoyed two very pleasant

receptions here. One was tendered by the native Christians at the home of the Pruetts; the other was by all of the missionaries of the different boards at the home of Brother Weaver. The missionaries are all very cordial. Sunday afternoon I preached at the union service. The audience was made up of missionaries and their families. Missionaries on the field, away from home and native land, are eloquent listeners.

On Sunday I was present at two native services conducted by our missionaries, and spoke, R. L. Pruett interpreting for me. Hirai Yokichi is our Japanese preacher at Osaka, working with our missionaries. He is a fine-looking man, twenty-eight years of age, and is said to be an orator. Miss Lavenia Oldham of Tokyo had him in training for about six years. I was told he could preach as well as the average preacher in America, and some times preached really great sermons. He preaches four times every week and sometimes oftener. He speaks a little broken English and is very pleasant and genial.

Our greatest need in Japan is a Bible school or Bible college, in which young men may be trained for evangelistic work. The missionaries have waited long and patiently for such a school. Americans can never bring Japan to Christ. The Japanese must do this. There is a greater need just now for well-equipped, young Japanese evangelists than for missionaries from America. One missionary expressed the opinion that such a school would accomplish as much as ten new missionaries. A number of bright, consecrated young men are ready to enter the Bible school. Some who are now preaching could be greatly helped by spending some time in the school. There are now little bands of our believers in different parts of the empire that need teaching, but there is no one to go to them. Doors are wide open to us at many points, but there is no one to enter them. The missionaries and about ten native preachers are already overworked. H. H. Guy is taking some special studies in America for this work. The missionaries all agree that he is the man for this important service. He is in every way well fitted for it. Of course he will need help, but the help will come when we get started. Some of the great mission schools of Japan began with two or three students. The chief thing now is to start and the next thing is never to let loose. The land has already been selected. There are about three acres. It will cost about \$4,500. The buildings will cost \$5,000 or \$6,000. In a word, it will require from \$10,000 to \$15,000 for the school. This is a very small amount when the importance of the work is considered. Some mission schools in Japan cost far beyond \$100,000, and they are being enlarged all of the time. If a Bible college is important in Iowa, Illinois, Ohio, or Kentucky, where we have strong men and large churches,

## KIDNEY AND BLADDER TROUBLES PROMPTLY CURED.

### A Sample Bottle Sent Free by Mail.

Dr. Kilmer's Swamp-Root, the wonderful new discovery in medical science, fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful new discovery and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, mention that you read this generous offer in The Christian Century.

how much more important in a land where we are just starting. The supreme need in Japan just now is this Bible school. Will not some generous friend provide \$10,000 for this special object? The buildings must be started next year.

## NEBRASKA SECRETARY'S LETTER.

J. E. Wilson reports one confession at Elwood. Twenty-two have been added to the Bloomington congregation under E. G. Rees' ministry since February. Atwood and wife are in a meeting at that place. A. D. Finch is holding a meeting at Lewis, Iowa. From there he goes to Kennard, one of his regular preaching places, for a meeting. C. F. Swander has located at Murray for the coming year. Glad that he does not leave the state. Frank E. Janes and wife closed their meeting at Waco with six added. I count this a good meeting, under the circumstances.

H. J. Kennedy has reconsidered his resignation and will remain at Pawnee. This is as it should be. Bro. Gregg's meeting closed there on Sunday evening, the 17th. The report of additions complete has not reached me. He is now in Palmer.

A. L. Ogden has closed at Stamford and is now at Burchard.

Bro. Vernon Harrington and wife are hard at work at Waterloo. The conditions are bad. He hopes to succeed in

arousing the town to a better sense of its sinfulness.

Lawrence Wright began a meeting with the Ulysses church on the 17th. The outlook is very good, and we are hopeful that the meeting will be a marked success.

Thirty-four have been added to the First church, Omaha, since September 1. The work is progressing and Bro. Martin is encouraged. A new building is an objective for the near future.

Bro. C. S. Paine has been busy at work appointing heads of committees and committees for the work of getting the 1902 convention cared for in the right way. About thirty committees have been selected, and monthly meetings will be held. In connection therewith a monthly union prayer meeting of the churches of Omaha, South Omaha and Council Bluffs will be held. This means that the Lord will be the real head of the whole work. It cannot fail to succeed and the visitors to the convention next year will know it.

Bro. Boyd writes very hopefully of his work at East Lincoln.

The foundation of the First church at Lincoln is completed and the work on the superstructure goes forward. They hope to complete in ninety days or less.

Churches desiring a good lecture by a safe man, write me. The charge is reasonable.

State minutes are getting into the mails at last. The work is meritorious, both as to subject matter and mechanical construction. You want to read it all through, not barring the statistics. There are some lapses on the part of the proofreader, but in the main it is a creditable book. Patronize our advertisers.

Returns from Nebraska day come in slowly. Brethren, we are doing well as yet, and no one is suffering, but the surplus in the treasury will soon wear out, and now is the time to make it good. It is so much better to attend to it at once than to put it off. Other things will press for attention a little later, and then something will have to be neglected. Strive to reach the apportionment in full.

N. K. Griggs lectured to a full house at Hastings on Monday, the 11th of November. The church treasury was enriched very materially.

The animal on the front page of the cover of the Minutes is a composite picture of the state board as seen by some photographers. He is not well fed apparently. Undoubtedly that is the feature drawn from the general perspective of the secretary. The wings are a little hard to place since Bro. J. W. Hilton has quit the board. It is possible, though, that this symbol suggested by the fancy of the artist, suggests the readiness of the board to fly to the relief of the distressed brethren. (I think I hear a sotto voce intimation that it has reference to the well developed tendency on their part to fly to the place where

## A Musical Preacher Speaks Favorably of The Praise Hymnal

"I have examined every piece of music in THE PRAISE HYMNAL and I regard it the best book for general use I have ever seen for the following reasons:

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2. "If you want revival songs you do not have to get another book.
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4. "If you have a national service, THE PRAISE HYMNAL contains what you want.
5. "If you desire a jubilee day, in this book are the songs.
6. "If a rally day, no other book is needed.
7. "Songs for Christian Endeavor are in good supply.
8. "If you have a funeral you do not have to search three or four books to get appropriate songs.

"Those who buy THE PRAISE HYMNAL will not regret it.

Lynn, Ind.

J. M. LAND."

AS TO PRICES.—The contents of THE PRAISE HYMNAL are of a permanent quality. It is false economy to ask for cheap binding. We make a cloth bound book with leather back that will last ten years with any sort of care. The price is as low as can be made on its superior material and workmanship, \$75.00 per 100 copies. Specimen copies sent on approval.

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40 Bible House, NEW YORK.

Our CHRISTMAS MUSIC is now ready. Send for list. Why not order ALL your music from Fillmore Brothers? We are prompt, courteous, and are publishing new music of all kinds all the time. (5)

## LARKIN SOAPS AND PREMIUMS FACTORY TO FAMILY

Were awarded six medals, two gold, for supreme merit at the Pan-American Exposition. Never exhibited without an award of Gold Medal. Did you see the Larkin advertisement in *The Christian Century* of November 21st. Don't miss this opportunity for economy. *Larkin Soap Co.* Larkin St., Buffalo, N. Y.

Christian Work, New York, says: The Larkin Co. never disappoint. They create wonder with the great value

they give for so little money. A customer once is a customer always with them.

there is money to be had for the asking.) The head is not a real good portrait of the present head of the board, though the flourishes may be calculated for a mustache. The color is correct. Taken as a whole the picture is not reassuring. I fear that the members of the board who furnished the photographs from which it was made will be disappointed. We will try a different artist next time. This one does not seem to appreciate real merit and beauty. W. A. Baldwin.

Ulysses, Neb.

### WESTERN NEW YORK NOTES.

The new pastor of the church at Tonawanda, Tilburne, formerly of Butte, Mont., has begun his work in that important field. By recent and extensive repairs the church has practically been made new, and will be dedicated early in December.

The wisdom of the Christian Woman's Board of Missions is again demonstrated in their appropriation of \$750 for missionary work in New York state, the best missionary field in the United States.

The work of the Disciples of Christ in Buffalo has shown rapid development in the past few years. The latest victory was the baptism of a minister conducting an unaffiliated mission work in one of the thickly settled portions of the city. It is confidently expected that the greater part of the membership will follow their pastor and that a new Christian church will shortly be organized.

The duties of J. P. Lichtenberger as corresponding secretary of the New York Christian Missionary society have become so arduous that an assistant has been employed in the person of Charles Bloom, formerly of Cato. Bro. Bloom will also devote part of his time to the development of a mission that for some months has been conducted near the business part of the city, and where it is felt there is a good prospect for another church.

The work in North Tonawanda is progressing steadily. The new church organized last March and known as the Central church has a membership of seventy and a large Bible school. The promoters of this work are so confident of its success that they are

planning to build a Bible school room to accommodate 1,000 scholars. Of this church J. H. Hughes, formerly of Chico, Colo., is pastor.

Our own work has seldom been in a more healthful condition. At a rally held on November 13 \$1,300 was raised. Of this amount \$800 will be used to discharge a floating indebtedness that has been standing for two years, and \$500 will be paid on the mortgage of \$5,000 that was given at the time of the building of the church more than ten years ago. This will be the first payment on the mortgage, and it is expected to wipe out the entire debt during the next two years.

Although about sixty members left our work during the year to enter the newly organized Central church, our audiences have continued to be large and all departments have started the fall campaign with renewed energy. We are looking forward with great expectation to the coming of H. L. Willett, who will conduct a three weeks' meeting for us, beginning January 5. Dr. Willett's former visits here have given him a great hold on the entire community, and although our own church will bear the expense of the meeting, there is promise of hearty co-operation on the part of all the leading churches of the city in making the meeting a success.

William C. Hull.

#### CHAGHAM, VA., NOTES.

I have just assisted C. C. Thomas in a ten days' meeting at Cave Alum church, near Hollins, Va., which resulted in four being added from the Methodists, two from the Baptists, one from the Dunkards, and seventeen by confession; twenty-four in all. This is a new congregation, just organized last year by Brother Thomas, assisted by J. O. Shelburne. Our plea had never, until then, been heard by many in that community. I found many anxious to again hear it, and willing to become Christians only. We met with some opposition from the Baptists, but we presented the "Old Gospel" in love, and the result was as above stated. Others expressed a desire to unite with us, discarding all human creeds, names, etc., and we look for a harvest from the seed sown.

Several years ago, a consecrated woman, Sister Riley, moved into this community and lived there a lone disciple. The preachers and members of the denominations tried to persuade her to unite with them seeing she was the only "Campbellite" there, but she was a woman of convictions (and I would to God many more of our people were like her), stood out boldly for "the faith once delivered to the saints," and as a result a church of Christ has been established with a strong, substantial membership. Sister Riley is "a jewel," and will never see the truth sacrificed.

Bro. Thomas, who is their pastor, and preaches for them once per month,

is a thoroughly consecrated man, a strong preacher and an excellent pastor. He is much beloved by all who know him.

W. H. Book, pastor at Martinsville, has just closed the greatest meeting ever held in the town, resulting in seventy-five or more additions. He preached in the large "Lester Tabernacle." Chas. E. Elmore.

November 7, 1901.

### Won't You WRITE A POSTAL To Get Well?

Send me no money, but simply write me a postal if you are not well. Pay when you get well.

I will send you a book that tells how a lifetime of study has enabled me to strengthen the inside nerves. Those are the nerves that operate the stomach, kidneys, heart, womanly organism, etc. Weakness of these organs means weakness of those nerves. Nerve strength alone makes any organ do its duty.

I will send you, too, an order on your nearest druggist for six bottles of Dr. Shoop's Restorative. Use it for a month, and if it succeeds pay him \$5.50 for it. If not, I will pay him myself.

No matter how difficult your case; no matter what you have tried. If my book shows you that your trouble is nerve weakness—and most sickness is—I will warrant my Restorative to cure you.

I fail sometimes, but not often. My records show that 39 out of 40 who get those six bottles pay, and pay gladly. I have learned that most people are honest with a physician who cures them. That is all I ask. If I fail I don't expect a penny from you.

Mine is the only way to restore vital nerve power. Other treatments bring but fleeting results at best. If you want to be well, let me send you an order for the medicine. If it cures pay \$5.50. I leave the decision to you.

Simply state which book you want, and address Dr. Shoop, Box 595, Racine, Wis.

Book No. 1 on Dyspepsia.

Book No. 2 on the Heart.

Book No. 3 on the Kidneys.

Book No. 4 for Women.

Book No. 5 for men (sealed).

Book No. 6 on Rheumatism.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

#### A NIGHT EXPRESS TRAIN ON THE NICKEL PLATE ROAD.

A change of schedule for departure of train No. 6 from Chicago on the Nickel Plate road provides a convenient express train for Ft. Wayne, Findlay, Fostoria, Cleveland, Erie, Dunkirk, Buffalo, New York city, Boston and all points East, leaving Chicago daily at 11:20 p. m., reaching New

York city 6:50 second morning, Boston 10:07 second morning; also all other points east of Buffalo on same time as heretofore. Sleeping car open for reception of passengers to retire at their convenience, after 9:30 p. m.

Daily train from Chicago at 10:35 a. m. reaches New York city following afternoon at 3:30 o'clock, Boston 5:20. Daily train from Chicago at 2:30 p. m. reaches New York at 7:35 p. m. next day. Through vestibuled sleeping car. Meals served in Nickel Plate dining cars, on individual club meal plan, ranging in price from 35c to \$1.00. No excess fares on any train of the Nickel Plate road.

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#### Observation Cafe Cars.

The Wabash road has placed in service on its fast day trains between Chicago and St. Louis very handsome new observation library cars. Meals are served a la carte. Train leaves Chicago at 11:03 a. m. daily and arrives St. Louis, 6:42 p. m. Ticket office, 97 Adams street, Chicago. 1t

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 847 Powers' Block, Rochester New York.

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## KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

We report 300 additions in our news items this week.

Our state mission work has been in existence for 61 years.

Z. T. Williams has been in a good meeting at Columbia.

Thos. Lennox of Lexington has been called for his second year at Choateville.

H. B. Smith has accepted the call at Sulphur, Henry county, for another year.

Victor W. Dorris of Georgetown has just closed a splendid meeting at Marion, Ind.

J. T. Hawkins of Lexington has been called for another year at Leesburg, Harrison county.

J. E. Gorsuch, formerly of this state, has accepted the work at Bells and Crockett Mills, Tenn.

Owen J. Young of Lexington has been called to the church in Monticello, Wayne county.

The Ladies' Aid Society has just put in beautiful new pews in the church at Oxford, Scott county.

D. T. Buck of New Liberty reports a ten days' meeting at El Bethel, Owen county, with three confessions.

H. C. Bowen of Augusta is assisting the minister, R. L. Cartwright, in a meeting at Beasley Creek, Mason county.

The Paris meeting was still in progress with fifty-one additions at last report. President Jenkins is doing the preaching.

During the last sixteen years, 31,115 souls have been added to our churches through our state work. Nearly 1,400 were added last year.

George W. Nutter of Millersburg is assisting O. P. McMahan in a good meeting at Butler, Pendleton county, with five added at last report.

T. C. Tinsley recently assisted the minister, W. H. Moore, in a meeting at Minton, Hopkins county, which resulted in twelve additions.

R. B. Neal of Grayson reports four additions recently at Olive Hill, Carter county. He is doing valiant service for the Master in that section.

The church at Corinth, Grant county, is making extensive improvements on their church building. J. T. Go-lightly is the efficient minister.

A meeting was recently held at Ford's Chapel, Christian county, by J. W. Gant and R. L. Clark, which resulted in fourteen additions.

T. Q. Martin of Winchester has just closed a successful meeting at Utica, Ind. He is now in a protracted effort at Worthington, this state.

W. S. Buchanan of Dry Ridge re-

ports a short meeting at Keefer, with five confessions, and a four days' meeting at Marion, with six confessions.

R. H. Crossfield of Owensboro has been assisting F. M. Tinder in a good meeting at Carlisle. There had been forty-four additions at last report.

H. D. Clark of Mt. Sterling is in a meeting at Lyndon. The congregation at this place is small and an effort is being made to revive the work.

M. G. Buckner of Harrodsburg is now in a good meeting at German-town, Mason county, where he is assisting the regular preacher G. H. C. Stoney.

The meeting at Mackville, Washington county, closed with fourteen additions. The minister, E. P. Couch, was assisted by J. E. Payne of Hodgenville.

E. W. Elliott of Beard has accepted a call to the church at Eminence, where he will begin work on Jan. 1. We congratulate the church on being able to secure his services.

J. T. Greenwell of Lexington and D. T. Buck of New Liberty recently closed a short meeting at Sanders, Carroll county, which resulted in seven additions, six by baptism.

Holton O. Frank of Lexington has declined the call for his third year at Grange City. During his ministry there a new building has been erected and an increase of eighty in membership.

H. D. C. MacLachlan, a native of Scotland and a recent graduate of the College of the Bible, has accepted a call to Shelbyville, where he will begin work the first of January. We wish him Godspeed in his new field.

"Kentucky Missions Forward."—\$10,000 for State Missions and 2,000 souls for Christ." This is the watchword for the present year. The success of the work depends upon the churches. Now is the time to act.

The meeting at Central church, Lexington, closed with ninety additions. The preaching was done by the regular minister, I. J. Spencer, with J. Allen Wilson of Indiana as leader of song. It was a most excellent meeting in every way.

T. M. Myers of Asheville, N. C., is now in a meeting at Pineville. From here he goes to Middlesboro for a month's meeting, where he hopes to revive the work and locate a regular preacher. May God bless him in his work at both places.

The church at Robinson, Harrison county, has just closed a splendid meeting in which the preaching was done by Jos. Severance of Maysville, and which resulted in twenty-four additions, twenty by baptism. H. O. Frank is the pastor.

E. J. Wills of Hopkinsville recently closed a meeting at Robards, Henderson county, with twenty-one additions, and the organization of a S. S. and C. E. He is now in a meeting



### False Colors.

Many Soapless Powders masquerading as Soap Powders. Either they possess little cleansing power, or are merely chemicals.

PEARLINE is a true soap powder,—built on soap with other things added, that double its effectiveness. PEARLINE is improved soap,—soap with more working power, more economy. 655

with the church at Energesia, Christian county, assisting R. L. Clark.

The Glasgow Times says: "Elder S. T. Sperrell, who has been a minister in the Christian church for thirty years, died at the age of sixty-eight years at his residence in the suburbs of Columbia Monday. He was a native of Wayne county and was well known throughout this section."

At this writing (21st) State S. S. Evangelist Hopkins is holding an institute at Sardis, Bracken county. From Sardis he goes to Milford, same county, and from there to Millersburg. His work is very successful and his institutes are very helpful to both Sunday school and church. He has just closed a month's work in eastern Kentucky.

George Gowan has just declined a very flattering call to Allegheny City, Pa., and will remain with the Broadway church, Louisville, to the great delight of that entire congregation. He is doing a most excellent work in Louisville and his departure from that city



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would mean a severe loss to the cause there. We are glad he has decided to remain in Kentucky.

The announcement has been made of the engagement of Miss Roberta Lewis Cash to J. W. Hagin, the popular preacher in Stanford. The marriage will occur on Wednesday, Dec. 18. The ceremony will be performed by M. A. Hare, a collegemate of the groom-to-be. We extend our congratulations in advance. May God's richest blessing rest upon them through life.

A dispatch from Tacoma, Washington, states that Prof. John Shalkelford, formerly of Lexington and well known to the entire brotherhood, has been partially stricken with blindness. He went there to reside with his son some time since. The sight of the right eye is entirely gone and the left may not be saved. This is sad news to his many friends in Kentucky, where he labored so faithfully for many years.

The following from Our Young Folks, published in St. Louis, will, we are sure, be of interest to our Kentucky readers, viz.: "A new minister has come to the Central Christian church, St. Louis, in the person of Howard T. Cree. Although he has been in his new field but a very short time, he has already endeared himself to the people, and the activities of the church are being quickened along all lines."

State Evangelist Elliotts says: "Good words for the November offering are still being received. One of the encouraging features of the work is that we are getting pledges and offerings from congregations that have not given anything for years—if ever in their history. Some of these have been opposed to organized missionary work. They seem to have recognized that this is the more excellent way, and we most cordially welcome them to the fellowship of the brethren in seeking to reach Kentucky's needy fields. We cordially invite their co-operation."

The following from our S. S. Evangelist, R. M. Hopkins, will be of interest, viz.: "From Willard we went to Morehead, to be present at the laying of the cornerstone for the new ten thousand dollar building. This school is doing more for Northeastern Kentucky than any other institution. The C. W. B. M. have most wisely solved the problem of how best to help the mountains. All that is needed is more schools like Morehead and Hazel Green. The Morehead school has opened this year most auspiciously, and the fact that saloons in Morehead and all Rowan county have been driven out, coupled with the new building, has increased the usefulness and influence of the school an hundred per cent. We are also glad to see Bro. John B. Dickson at Morehead. The new parsonage for him is almost finished, and will certainly be a beauty. His coming, as also the coming of his

efficient wife, means much for this section, and Morehead is already congratulating herself on having secured them."

We call attention to the advertisement of The Natural Body Brace Co., Salina, Kansas, in another column. This is a company of very high standing, vouched for by leading banks throughout the country. Their home banks say the company's methods of doing business are all that a customer could ask. They prove by the most

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*By Professor  
Herbert L. Willett*



HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

- Introduction—The Task of the New Century.*
1. Are the Disciples a Denomination?
  2. Have we the *Sect Spirit*?
  3. Do the Disciples Desire Christian Union?
  4. Do We Wish Apostolic Christianity Restored?
  5. What do We More than Others?
  6. What Constitutes a Sectarian Attitude?
  7. A Historic Instance.
  8. The Two Paths.
  9. Denominational Sentiment.
  10. Apostolic Christianity—The Sources.
  11. Apostolic Christianity—The Doctrine.
  12. Apostolic Christianity—The Ordinances.
  13. Apostolic Christianity—The Spirit.
  14. The Form of Christian Union.
  15. The Church of the Future.
  16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

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*The Christian Century Company, Chicago, Ill.*

## BOOKS

Sunday School Movements in America, by Marianna C. Brown. Fleming H. Revell Co. 269 pages. Price \$1.25.

Some time ago an article appeared in a current magazine, written by Dr. Charles F. Thwing, and entitled "Scientific Ignorance About the Bible, as Shown Among College Students of Both Sexes." It was this article, as it seems, which gave the author the impulse to pursue the course of study of which this book is the result. With true scientific instinct, it was rightly apprehended that "an opinion as to the causes or remedies for the present condition of religious teaching" must be based upon "a careful study of Sunday school movements in America." Eight, out of its nine chapters, therefore, are devoted to this historical survey, the practical suggestions which follow from such study forming the substance of the concluding chapter. These considerations possess additional weight from the fact that the work here presented was received in "partial fulfillment of the requirements for the degree of Doctor of Philosophy at Columbia University."

The Sunday school movements are classified in the following manner: Early American Sunday Schools, The American Sunday School Union, The National Convention System, The Uniform or International Sunday School Lesson System, Institutes and the Chautauqua Movement, The Church and Sunday School Work, The Bible Study Union, while Sunday school books and periodicals, organizations for encouraging home Bible study, and The Foreign Sunday School Association receive notice under the title, Miscellaneous. It will thus be seen that a comprehensive view is here given of the whole development of the Sunday school in America, and the subject matter is handled with the utmost clearness and with sympathetic candor. It would be a great advantage if all Sunday school workers would familiarize themselves with the material in these chapters. A knowledge of its historical relations is essential to the intelligent direction of any line of work and it is perhaps safe to say that the progress of Sunday school administration has been greatly retarded by a too general disregard of its history. The result has been that the theories of idealists have often been too far removed from actual conditions, and hence impractical, while, on the other hand, those who are more directly concerned with the practical working of the Sunday school have failed to observe the onward movement which is constantly and must ever be taking place.

In full view of the subject in its historical bearing, the author then proceeds to discuss the fundamental principles which underlie all Sunday

school work. In the concluding chapter there is full and intelligent treatment of the Aim of the Sunday School, the relation of this aim to The Ultimate Aim of Education, The Greatest Need of the Present Sunday School, and a discussion of The Final Problem. There can be no doubt that one of the most pressing needs at present is a more general agreement as to what should constitute the real aim of the Sunday school. Its efficiency has been greatly impaired in the past by lack of definiteness and co-ordination in this regard. And of course this involves a clearer conception of the relation between religious instruction, and the agencies which furnish it, to the larger subject of education, its ultimate aim, and the agencies employed.

The peculiar problem in America seems now to be, How to fit into the general scheme of education, a part of which is carried on under the care and direction of the state and made compulsory, the religious instruction which must go hand-in-hand with this other, but which is at present provided for by agencies purely voluntary in character and without the backing of state authority. The elements of this problem are well brought out in the book, and some suggestions for its solution rather timidly ventured. Probably the truth is that no one has yet arrived at the point where he feels warranted in making any very positive statements along this line. The matter is still one requiring deep study and with American traditions as to the relation between Church and State the wise will proceed with caution. It is, however, an inviting field for the specialist, and one for which he will find much that is stimulating and suggestive in the book under consideration. Incidentally there are many practical hints for teacher and superintendent, put in a fresh and attractive form. Valuable statistical appendices have been prepared, showing the progress of the Sunday school according to states and as influenced by various organizations; also the demoninational representation of the International Lesson Committee. Particularly suggestive is a table showing the relative attention paid to the different books of the Bible in the International scheme of lessons during a term of years from 1873 to 1899 inclusive. Some omissions here are significant. The minute which led to the forming of the Bible Study Union is given together with its constitution. The book concludes with a copious bibliography and index.

The First Book of Moses called Genesis. Edited by A. H. Sayce, D. D., LL. D. J. B. Lippincott Co., Philadelphia.

This is the first volume of "The Temple Bible." It is gotten up in imitation of The Temple Shakespeare. It has the same clear type, but is hardly its peer in binding, and in general ap-

pearance. It is made to read as a continuous narrative, the beginning of each chapter being indicated by an asterisk. The introduction and notes by Dr. Sayce are of great value. The position taken upon critical questions is somewhat conservative. "Recent archaeological research has shown that there is no reason why the Pentateuch should not be substantially a work of the age to which tradition assigns it. Still less reason is there for holding that the narratives it contains are not historically true." He admits that the work is "a compilation," but he avers that "whatever allowances we may make for subsequent editing, and for the additions and changes which may have been brought with it, the Book of Genesis bears the stamp of individual authorship, and of the subordination of the materials embodied in it to the purpose which its author had from the outset in view"—that purpose being, "to exemplify the fact of Divine selection, first of all in the history of civilized mankind as a whole, and then in that of a particular branch of the Semitic family." These questions are sufficient to indicate the attitude of Dr. Sayce towards questions of Biblical criticism. In seeking to substantiate his position he makes altogether too much capital out of modern archaeological discoveries, as one who has devoted himself to studies along that line is apt to do. Yet into his introduction and notes he has compressed much that is informing and suggestive.

We hasten to say that the presentation of the Bible in this interesting and attractive form emphasizes the idea of the Bible as literature, and puts the Christian public under a debt of gratitude to the enterprising publishers.

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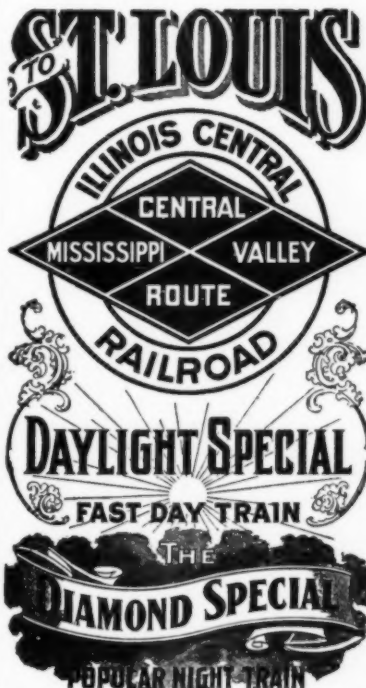
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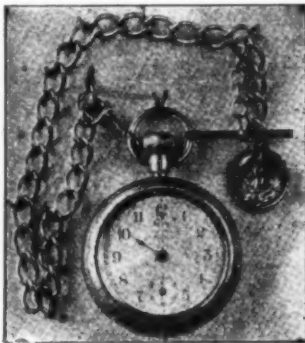
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